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IN IRELAND
1860-1960



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HISTORY

OF

METHODISM IN IRELAND

(VOLUME IV)

ONE METHODIST CHURCH

By

R. LEE COLE, M.A., B.D.

Fellow in Methodist History

1960

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Dedicated

to the memory of

CHARLES HENRY CROOKSHANK, M.A.

"Cujus non sum dignus solvere ejus corrigiam calceamenti."

St. John i . 27.

FOREWORD

By

REV. WILLIAM L. NORTHRIDGE

M.A., B.D., M.TH., PH.D., D.D.

THE need to record the story of Irish Methodism from the point at which Crookshank's History finished has been widely felt for a long time. Crookshank's History ended with 1859—the date of the '59 Revival. Much has happened in Irish Methodism in the intervening years, but until now no competent historian has undertaken to record the outstanding events. It is high time that this should be done, and we can think of no one who has the knowledge, the historical sense and the ability to perform this service more worthily than Rev. R. Lee Cole, M.A., B.D. For many years he and his brother Frank (recently deceased) have been authorities to whom all have turned for information regarding changes and developments in Irish Methodism over the past one hundred years. They also had most intimate knowledge of outstanding Methodist personalities—ministerial and lay—who helped to shape the policies and frame the regulations which succeeding Conferences adopted and which have helped to make the Church what it is today. It should be added that the World Methodist Council which met at Lake Junaluska, North Carolina, in 1956 acted on the recommendation of the International Methodist Historical Society, and elected twelve Fellows in Methodist History, "in recognition of their distinguished contribution to Methodist History." One of these on whom this honour was conferred was Rev. R. Lee Cole.

We do not forget that in 1931 an attempt was made at a history of Methodism in Ireland in the twentieth century. That, however, was scarcely a history in the proper sense. It consisted rather of a series of articles on various topics such as Evangelism, Overseas

FOREWORD

Missions, Education, Social Service, and each was written by a different contributor. These included a section on Methodist theology by the late Rev. J. C. Robertson, saint and scholar, and one by the author of this work who wrote on Methodism and Education. Rev. Dr. Alexander McCrea edited the volume. The present book represents history proper. It is written by one person and so is a continuous story from 1860 to 1960. No event of importance in this period is omitted, and the author has presented his material in a characteristically lucid style which makes it a joy to read. Here and there, too, its pages are enlivened with amusing anecdotes and references in which the author's well-known gift of humour finds expression. I am sure that no one will lay this book aside, having read it, without a feeling of gratitude to its author for a record informative in the highest degree and yet easily read.

It is with much pleasure I commend it and hope that it will find its way into every Methodist home.

W. L. NORTHRIDGE.

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AUTHOR'S PREFACE

It would be more than a little presumptuous to publish a book declaring itself to be a Fourth Volume of Rev. Charles H. Crookshank's monumental "History of Methodism in Ireland." No writer can claim justification for using Mr. Crookshank's name, even though towards the end of his life he hoped and expected that someone would carry on the work he had begun. Moreover, no single volume could, at this time, follow the pattern laid down by Mr. Crookshank. In his plan each year was given a chapter, or thereabouts. . . . That formula is no longer possible. He ended his history with the year 1859, and now a hundred years of events need to be recorded; a single volume could not be divided into a hundred chapters. There is another difficulty; important operations and developments in Church Life do not fall neatly into annual pigeon holes; they spread all over the calendar. What has been attempted, therefore, in this book is to trace as far as possible the movements, influences, events, and leading personalities of the past century, and to integrate them into some orderly arrangement. Decades have been often treated as units of history, and so this volume is divided roughly into ten-year periods.

If any justification were needed for writing such a history as this it must be in the needs of the times in which we live. There has been a volcanic upheaval in the life of Ireland, and there is a danger that the newer generation, forgetful of what has been distinctive in Methodism, may move to a vague and nebulous catholicity: or, what would be worse, an eviscerated humanitarianism, but a Church which renounces its past renounces its future. No one can expect to reproduce the work of John Wesley, or even of the '59 Revival, but there are features of the past that should not be forgotten.

One of the qualities of Mr. Crookshank's method was that

he refused to over-emphasize the business side of the Church. He wrote about Methodist PEOPLE, and not merely about committees and funds, institutions and departments. It is far too easy to dehumanise the history of the Church; and what is required therefore is not so much of the changes that have taken place in its machinery, but the story of Methodist people who served their God and their generation, and whose names, in many cases, are almost passed out of the knowledge of Methodists today.

Mr. Crookshank used as "source material" the Journal and Letters of the Wesleys, the "Minutes of Conference," biographies of early preachers, and a reservoir of history in the Methodist magazines. For this present volume the sources are still the "Minutes of Conference," some biographies, and Circuit histories, along with the record of events in "The Irish Evangelist," "The Christian Advocate," "The Methodist Church Record," "The Irish Christian Advocate," and the occasional paper "About the Work." The difficulty is not where to find material, but how to select what is significant. During the past hundred years there have been 400 obituaries of ministers in the "Minutes." There have also been 100 vice-presidents of the Conference. There has been an even larger number of laymen and women who have given special individual service in the Church. Unfortunately, by reason of limitations of space, many worthy people and circuits are sure to be omitted. There must be a degree of detachment if men and events are to be seen in perspective; and if in even a moderate degree this purpose has been accomplished in the succeeding pages, perhaps the reader will be inclined to pardon the writer for daring to call the book "A Fourth Volume."

To have put all things in order and with due balance is an ambition for the infallible. The matter is endless and the space is limited. The right thing may have been told in the wrong mood, and mistakes of judgment are inevitable.

The Third Volume of Mr. Crookshank's History closed in a blaze of holy triumph. The Revival of 1859 had been a glorious outpouring of the Holy Spirit in Ulster. The incidents related from more than a score of places were uplifting and at times startling. In town and village hundreds of people were overwhelmed by the spiritual flood. As has happened in other revivals,

such as that which stirred Wales in 1904, there were amazing instances of sudden seizures in which people were stricken down as if by epilepsy. Those who wrote about the '59 Revival, when it was some years past, were inclined to dwell at length on these incidents, rather than on the more solid results of the conversions which took place. Dr. Joseph Lynn of Armagh who, with professional sanity, saw a great deal of the revival recorded:

“The physical prostration itself has taken place under every possible variety of circumstances—at home, abroad, in the Church, and in the market place; in the crowded meeting and in the seclusion of retirement. One is stricken as he plies the shuttle at the loom; another as his eye falls on some familiar passage, or his ear is arrested by some oft-repeated invitation of the Word.”

Dr. Lynn mentions, for example, the case of a man coming home from Ballymena, “from the market after he had sold his produce; passing along the roadside, and counting his money to see whether it was all right, when he sank down as if he was sun-struck, and his money was scattered on the road.” The Doctor, with his wisdom and experience, adds that the Revival proceeded more satisfactorily without these physical manifestations, and they grew fewer as the revival deepened and advanced. “From their novelty and publicity they naturally attracted a large share of attention, serving no doubt an important purpose, but often stimulating an idle curiosity, and in the case of the uneducated and ill-informed, leading to a confounding of the spiritual change with the physiological characteristics by which it was accompanied. Dr. Lynn also denounced a few of the abnormal happenings as being impositions. Some people asserted that they had heavenly visions and revelations, and had received ghostly visits from friends long since dead, who appeared to them clothed in white, and crowned with gold diadems on their heads. Others proclaimed that they had texts of scripture inscribed by an invisible hand upon their breasts and arms. When responsible observers examined such phenomena they ceased. Looking at the Revival after the lapse of a hundred years it is clear that there was a real, wide-spread and effective work of the Holy Spirit, which moved in many districts and altered for good a countless number of men and women. Even fifty years later it

was not unusual in a testimony meeting to hear one and another say, "I was brought to the Cross and found my Saviour in the '59 Revival." Not all passed through the spiritual crisis of conversion. To many people the Revival brought a new growth in grace, grace received like an insweeping sea that lifts and does not drown. It was a religious experience that did not fail with time. Of the substantial results it may be said that in Ulster 10,661 communicants were added to the Presbyterian Church, and the "Minutes of the Methodist Conference" show that 3,129 new members of the Society were received. It will be to the point also to add that a number of ministers of the Gospel had their "call" to preach after their conversion in 1859.

The Conference of the Primitives in 1861 summed up its judgment on the Revival as follows, "The extraordinary excitement which prevailed at the commencement of the Revival has subsided, and wonder and astonishment have given place to sober reflection; time has been given to test principle, and distinguish between what was really the work of God's Spirit and what was merely of man, and we rejoice to be able to tell you that after filling up the vacancies occasioned by removals, emigrations and death, there remains in close and steady communion with us an increase of above five thousand souls since the commencement of the Revival in 1858."

Note.—I owe a debt of gratitude to Rev. Dr. Northridge, Rev. W. E. Morley Thompson and Rev. R. H. Gallagher, B.A., for most valuable help given me in many parts of this book.

R.L.C.

CHAPTER I

A NEW AGE

1860-1870

THE hundred years over which we propose to travel have witnessed the most amazing changes in any period of the human record. Mankind has passed through a revolution in outlook, ideas, and conditions of life such as previously would have needed a thousand years. In its brief history the Methodist Church in Ireland has experienced its full share of this remoulding and transformation. The former volumes of history closed with the year 1859, possibly because it was the year of the great revival. But in a sense which Mr. Crookshank could not have seen, the year 1860 was as important a dividing line in the history of the Church as was the death of Mr. Wesley in 1791, while an equally emphatic cleavage was to come in 1922 when the country became partitioned, and in 1949 when 26 counties were declared a separate and independent Republic. A new world order was coming to birth in the sixties, and Ireland was feeling the flowing of tides which never had reached its shores before. Hitherto the Methodist people were looking back to the great days of the Wesleys and Thomas Coke, Thomas Walsh and Gideon Ouseley. Now these links were being broken. The few ministers who could claim to have remembered Mr. Wesley were passing away. These were, for example, Edward Johnston of Lisleen (1777-1858) who travelled for some years with Gideon Ouseley; John Rogers of Gorey (1773-1860) who died in Cloughjordan; James Olliffe (1780-1860) who died in Donaghadee; William Douglas (1771-1860) of Lurgan; William Keyes (1774-1861) who was a native of Bushhill, Co. Fermanagh; (when Mr. Keyes was twelve years old his mother had brought him to see Mr. Wesley at Syclare, and the venerable evangelist "laid his hand on the lad's head and most earnestly prayed that God's blessing might rest upon

him"); Arthur Noble (1784-1862) of Fintona who was converted under Gideon Ouseley; William Crook (1784-1862) born at Cosbystown, Co. Fermanagh, and the first of a family famous in Irish Methodism; Charles McCormick (1778-1863) born at Castlederg, died at Kill-o-the-Grange; John Nelson who was born at Lisbellaw, and was baptised by Mr. Wesley; after a long life-work he died in 1877 at the age of ninety.

Thus the year 1860 was both an end and a beginning. The Famine period, 1845-8 had changed the face of Ireland greatly. The population of the country had dropped by more than two millions in a few years. Emigration set in with a vast and increasing flow; some of it to England for labouring work on the new network of railways then being constructed; but the larger part of it across the Atlantic. The Minutes of Conference of 1861, for the first time, reported the numbers of emigrations, and for the succeeding decade the figures in order were 487, 378, 629, 811, 715, 555, 437, 455, 400, 421, a total of 5,288 in ten years. It was estimated that by the year 1870 there were more Irish Methodists in the United States than in Ireland.

In every part of the island there were significant changes marking off the '60's from the previous generation. The period of coal and iron was coming in at full blast. The Railway and Machinery age had arrived. The canals and the stagecoach were doomed. In 1785 Mr. Wesley, always ready to try a novelty, had travelled by "Fly-Boat" on the Grand Canal to Prosperous, and found it "a most elegant way of travelling." Those days, however, were gone, and people were looking for easier and speedier ways of travelling. There was more movement in the population. Notable, too, was the rapid growth of Belfast, which was soon to take its place among the great industrial cities of the world. It should be added also that the electric telegraph was being extended not only to distant continents but even to remote country hamlets in Ireland. The same decade saw also the achievement of the Penny Post, so that ordinary householders and labourers were able to communicate with their relatives in far places by the use of an adhesive stamp.

Industry in the '60's was prospering, and the lot of the wage-earner was greatly improved. Good brick cottages were being

built in place of older hovels made of mud and thatch. Agriculture reached its peak of prosperity about 1870. Corresponding with these economic changes the minds of men were opening. Books and newspapers were being distributed and read. Middle-class folk (and the Methodists were for the most part middle-class), were becoming acquainted with literature. Weekly and monthly journals were popular. New ideas were spreading, and it was evident that a better type of education was urgently necessary for preachers. One of the side results of the '59 Revival was that it compelled people to rethink their religion. Many converts were converted not only in spirit but in intelligence, and they could not be blind to the fact that there was a new and disturbing attitude abroad regarding the Christian faith. Discussions of that time may seem to a later age to have been elementary, but they were very real in 1860-1880. Those were the days of Tyndall and T. H. Huxley, of Herbert Spencer and Karl Marx, Charles Bradlaugh and Ernst Renan. Karl Marx published his book "Das Kapital" in 1864; Herbert Spencer, in defiance of his Methodist ancestry, pronounced a death sentence on the Christian religion. Ernst Haeckel argued that the Creation story was nonsense, and that life could arise from non-living substances by some natural processes at present unknown. Tyndall, in his Belfast address as president of the British Association, insisted that it was possible by the interaction of chemical elements to produce life from dead matter. Certainly there were problems enough to stir men's minds and to challenge preachers. The spirit of agnosticism and materialism was seeping even into remote places. (The word "Agnostic" was invented in 1869 by T. H. Huxley.) Preachers were being questioned by objectors—objectors who were not always hostile, so much as puzzled.

A little later came also the days of Robert Blatchford and "The Clarion," of Horatio Bottomley and "John Bull." Charles Darwin propounded his "natural selection" as a theory and the popular Press had clutched the word "evolution," apparently with joy; and the clergy were supposed to be down and out. After 15 years in the Methodist itinerancy, Rev. William H. Dallinger, D.D., D.Sc., D.C.L., LL.D., F.R.S., was set apart by the British Conference without pastoral charge that he might "devote his great

talents to scientific research." Dallinger accepted the challenge. The scientists admitted that life could not exist beyond a certain temperature. Dallinger took an infusion of hay, subjected it to the "certain temperature" and after all forms of life had been laid low watched and waited for "spontaneous life" as predicted, but it did not come. Dallinger was in much demand both in Great Britain and over here for his great lecture on "Life only from Life." He delivered it in Carlisle Memorial Church, Belfast. He delivered a lecture to the same effect in the Grosvenor Hall. The British Conference asked him in 1887 to deliver the Fernley Lecture, "The Creator and what we may know of the methods of Creation." Probationers and others breathed freely. A scientist and a Methodist minister had laid low one ghost. But other spectres were not laid.

Simultaneously the old-time evangelism began to be attacked from another angle, and the authenticity of the Gospel story was being challenged. D. F. Strauss and other German scholars sought to resolve the Gospel story into a tissue of myths. Reading folk were becoming very disturbed and it was evident that the Church must take measures to have its ministers better educated. Mr. Wesley had been most insistent that his preachers should read good books, and also that the Methodist people should be a reading people. He wrote and published a number of educational works, and his preachers used to carry books round with them in their saddle-bags, but this good custom had gone into abeyance, and now they were confronted with the challenge of the times. It was seen that a Primary School education, which often ended at the age of twelve or thirteen years and was limited to the "Three R's," was not good enough for the new generation of Methodist boys and girls. Something better than a cottage school in a country lane, or in a city slum was demanded. It was with this conviction that the Old Connexional School was set up in Dublin in 1845, but a college for ministerial students was also a stern necessity. There was an arrangement that four of Irish candidates for the ministry could be educated in the English Theological Colleges, but this proved unsatisfactory. This was a need which would have to be met as soon as possible, and we shall see anon how it was dealt with.

In the realm of personal action some far-reaching changes were taking place. Mention may be made of some which affected the work of the Church. For over a century the preachers had been used to travelling on horseback or by horse car, and stabling was necessary at the Church or in the manse yard. Now, since railways were coming into use in all parts of the island, and also since Bianconi's long cars were disappearing from the roads (Bianconi died in 1895) other transport was adopted—the bicycle particularly. This innovation, which came into use from 1885, did not meet with instant approval in the Connexion, and there was some mild criticism and satire. A picture appeared in the press of the Rev. Samuel T. Boyd, B.A., mounted on a cycle on his way to an appointment, and several correspondents were shocked to think that he could “desecrate the Sabbath-day” by riding a bicycle! This change may seem trivial but it went deeper than appears. The preachers were beginning to ride home at nights from country appointments, and there was an end to the old “circuit” system of a preacher being out and around the people for a week or more at a time, being entertained overnight in the homes of the members. A certain amount of fellowship was thus lost between the preachers and the people. The word “circuit” lost some of its meaning.

The '60's saw also a momentous change in the method of conducting worship by reason of the introduction of harmoniums and organs. The first pipe organ in Irish Methodism would seem to have been in the Centenary Church, Dublin. In this Church the late Richard W. Booth became the choir master in 1863. In face of some criticism, he raised the necessary money and got an excellent two-manual and pedal organ at a cost of £450 in the year 1869. In succeeding years several extensive improvements were made, and the seating arrangements of the choir were radically altered. When the Carlisle Memorial Church, Belfast, was erected in 1876 a pipe organ was installed with its console and the choir stalls facing the north aisle. Mr. John Shillington, who acted as voluntary organist for a generation, acquired for the organ an octave of thirty-two-foot pipes which face the south aisle. They came from St. Andrew's Hall, Norwich, and were unique in Irish Churches. The musical services in the Centenary Church and in Carlisle Memorial, and, indeed, in several other of our Churches,

have gained a deserved reputation for their reverence and beauty, and for the dignity of their worship of God. About sixty Irish Methodist Churches now have pipe organs.

Before these organs became popular, singing was led by a harmonium or by an American organ. The harmonium came into use about 1850, and the American organ about 1864. Previous to that time the singing was led in various ways. In Whitefriar Street, Dublin, there was a small orchestra of strings, but the majority of churches from the time of the Wesleys had no instrumental music, and singing was led by a precentor who used a pitch pipe. There is no record of a piano being ordinarily used or of the harpsicord or spinet, though a fiddle or a cornet was sometimes used. It seems likely that the need for some form of instrumental music arose when chapels began to be built on a larger scale, and more definite leadership of the tunes became necessary.

This change in the realm of music has been mentioned at some length because it was a symptom of a modification that was taking place in Methodist worship. Hitherto a chief purpose of services was the evangelisation of unconverted people. Now a large place was being given to the acts of adoration, devotion, supplication which ought to be in divine worship. Sometimes it was urged that the morning service was for the converted people, and the evening service for the unconverted. In any case, the worthy conduct of worship was calling for a better service of praise.

The existence of Methodist choirs goes back to the time of Mr. Wesley, and the first in Ireland to be mentioned by him was in 1762 in Londonderry. He left for their guidance his well-known "Rules for Singers." The use of hymn books naturally dates from the Wesley Period. Wesley's Hymnbook continued in use until 1831 when it was re-edited and published. "A New Supplement" was added in 1875. A further revision took place in 1904 and the book at present in use was published in 1933. Up to the year 1860 the custom continued of giving out hymns two lines at a time, "Lining them" it was called. In process of time there was a sufficient number of hymn books available in the pews, and, further, people were educated sufficiently to be able to read, and so it became habitual to give out the first verse, or even the first line of a hymn. The development of a Methodist Tune Book came

more slowly. Wesley published his "Foundery Tune Book" in 1742, and "Sacred Harmony" in 1780, but the first tune book authorised and printed by the Conference came in 1876. The newer editions of the tune book will come up again in a later chapter.

Concurrently with these several changes in usage, the churches were now coming out of the lanes and back streets. It was actually a good providence that drove the Dublin Methodists out of Whitefriar Street and its slum surroundings into St. Stephen's Green, though at the time it was regarded as something of a disaster. A similar circumstance removed the Methodists in Belfast from Fountain Street and Cotton Court out into Donegall Square, and the Primitives into Donegall Place.

Looking back on these changes in locality, one can see something providential in them. It was as if there was an instinct which prophesied the advancement and expansion of the Church; on the other hand, the Methodist people were gaining a proper sense of self-respect. It has been remarked that once a man gets converted he lives a godly, sober, and righteous life and often begins to prosper in business. A mean place of worship in a back lane is distasteful to him and his children, and, what is more to the point, it is unworthy as a House of God.

It has already been noted that one consequence of the '59 Revival was that Methodist people became better educated, and it was natural that they should think of the need of a Church newspaper. A small group of ministers and laymen met and formed a company which published "The Irish Evangelist," a monthly journal. It began in October, 1859, announcing itself as "A Journal of the Present, and Herald of the Future." It was edited and managed by Rev. William Crook, and Rev. Dr. Vance, and Mr. Theodore Cronhelm, and was described as "A Monthly Broadcast; Price Twopence." At first it was printed in Ballymoney, where Mr. Crook was stationed, but in the following year it was transferred to Dublin to be printed by Mr. White. For twenty-four years it proved a useful agent of the church, but it was not a financial success and the company was wound up in December, 1883. In the meantime, another company had been begun in Belfast to publish "The Christian Advocate," the first

issue of which was on January 5th, 1883. For twelve months these two journals continued publication in competition, but the "Irish Evangelist" had to cease. It should be remembered as a brave and spirited adventure in journalism by a young minister at a time before churches had begun to print papers of their own. It might, however, be said that the New Connexion Methodists had been publishing in England a church paper which had a fair support in Ireland; it dated from sometime in the early fifties. The chief editors of "The Christian Advocate" were Rev. Dr. Henry Evans, who was set apart for a time from Circuit work; Rev. Charles H. Crookshank, M.A., who, after a few years, was followed by Rev. Richard Cole. Of this more will be said at a later stage.

During the period 1860-1870 there were outbursts of violence against Methodist preachers in several parts of the country, specially against those who preached in the open air. In Kingstown an attack was made on the Rev. Robert Wallace as he was preaching. Some of the assailants were arrested and brought to trial before Baron Richards; in consequence of which action the right to free speech in the streets was vindicated (1855). In 1868 Rev. W. Graham Campbell, while passing through the town of Granard, was brutally assailed, and but for the merciful interposition of Almighty God he might have lost his life. Several of the rioters were prosecuted by the Crown and having been found guilty at the Assizes for the County Longford, were sentenced to various terms of imprisonment. At the suggestion of Mr. Campbell, the Committee of the General Mission memorialised the Lord Lieutenant requesting the liberation of the prisoners at the end of one month from the date of their committal. His Excellency acceded to the prayer of the memorial so far as one of the female prisoners was concerned, but decided that, as regards the other prisoners, the law must take its course. The Committee did not feel justified in interfering further in the matter. In the same year Mr. Graham Campbell, when preaching in Oughterard, sustained another serious assault in which he was injured.

On a different side of the life of the Church developments were taking place. It was in 1863 that Methodists were first given power to perform marriages in their churches. They had also suffered from another deprivation in the fact that they found

difficulty in conducting funerals. County or City Authorities had not as yet begun to establish public cemeteries. Practically all graveyards were attached to Parish Churches. A few Methodist Churches accordingly secured burial grounds of their own in connection with their churches. But something other was necessary. The occasion for remedying this disability occurred in 1865 when Rev. Edward Best was stationed in Armagh. A member of his congregation, Mr. James Loney of Richhill died, and Mr. Best applied to the rector of the parish, Rev. James Jones, for permission to conduct the funeral service in the graveyard where the Loney family had a plot of ground. The request was curtly refused. Accordingly, Mr. Best performed the service in the public road opposite the graveyard. Mr. Best reported the case to the Lord Lieutenant. It was not the only such case to come to the notice of the Government, for the complaints were numerous, and the result was the passing of the Burials Act (31 and 32 Vic. Cap. 103) in July, 1868.

In 1869 the Waterford District Meeting urged the Conference to establish a Methodist Orphan Society. The Conference approved the idea, and the Methodist Orphan Society was formed in 1870. In the same year new arrangements were made respecting candidates for the ministry:—"In addition to the usual examination at the annual District Meeting they shall also be examined as to their knowledge of the Bible, and in Wesley's 53 Sermons, and his 'Notes on the New Testament,' and that examination shall be conducted partly by papers, and partly orally, and shall include the writing of an essay or theme on some given doctrine or book of scripture." Courses for four years of probation were then laid down, including courses for examination in Greek Testament "for such as read this language."

Reference has been made to the interest awakened in the Church regarding secondary education, but there was equally a development in regard to the Primary Schools under Methodist management. It may be recalled that the Electoral Reform Act was passed by Parliament in 1867, and spread the vote so widely as to introduce modern democracy. A leading politician in Parliament announced that if working classes were to vote, "We must educate our masters!" (In Ireland a phrase used was "mud-cabin voters.") He meant that the immense number of illiterate

voters had to be taught to read and write. More than ten years previously the movement for "the Increase of Wesleyan Agency in Ireland" had established the General Education Fund. One of the resolutions then adopted said "that considering the extreme importance of bringing the children of the poor in Ireland under the influence of a scriptural training in schools conducted by spiritually minded men, special attention should be paid to the extension of Scriptural schools." For more than thirty years previously Methodist schools had been in operation, chiefly in connection with the Mission Stations. In the Centenary year a sum of £6,000 was allocated from the Centenary fund for the maintenance of school buildings. In 1858, in the allocation of the "Fund for the Increase of Wesleyan Agency" a sum of £3,000 was given for "the erection or repair of school-houses, the training of teachers, and the providing of school requisites." A training college for teachers was set up in Hardwicke Street, Dublin. In 1860 many of the schools were brought under the control of the newly-formed National Board of Education as non-vested schools. This meant that for a decade there were two classes of schools under the control of the Church—the former Mission Schools, which were supported from England, and the schools under the General Education Fund: but in 1871 this distinction was ended. The annual grant from the Wesleyan Methodist Missionary Society for Mission Schools in Ireland was made direct thenceforward to the Irish Conference and passed to the General Education Fund. In due course we will see how a further settlement of these financial arrangements took place.

Reverting, however, to the need for Secondary Education for Methodist young people, and the establishment in 1845 of what was called the Wesleyan Connexional School at 78-79 St. Stephen's Green, Dublin, reference may be made to Vol. III, p. 344f. (Its proper title was The Wesleyan Classical and Commercial School.)

It was a proprietary school, the costs of which were contributed by several leading Methodist laymen. Accommodation was provided for 100 boarders and 200 day boys, and Rev. Robinson Scott, D.D., was appointed its Governor and Chaplain. For thirty years the school continued with remarkable success. Among its pupils

were (Sir) Robert Hart, of Chinese fame, Harry Furniss, the "Punch" cartoonist, and George Bernard Shaw. After some years, however, it became evident that the school premises were too small; and, further, as the lease was of short duration, it was decided to erect and establish a larger school or college. A site was acquired on what was known as the Royal Horse Bazaar, adjoining the Methodist Centenary Church, St. Stephen's Green, and Wesley College was erected at a cost of £24,000, and opened in 1879. The subsequent history of the college is a story of continued advance and success. In 1912 it became co-educational, and it was found necessary to acquire "Tullamaine" and "Epworth" as residence houses for girl boarders (1918). A beautiful War Memorial Chapel was erected in 1927 in the grounds of the College. In order to make room for additional class rooms, the Principal's residence was removed from the College to Leeson Park; a Junior Boys' residence was bought at Burlington Road, and playing fields, with a sports pavilion acquired and built at Bloomfield. In face of competition from other schools well endowed, Wesley College has now become the largest Protestant Secondary School in Eire.

The rapid growth of Belfast in the period 1860-1870 called for advance in secondary education in the Northern capital. Provision was required for the education of ministers' sons, and for the children of our Methodist people, and others, as well as for the theological training of students for the ministry. As has been said, the Irish Conference had the right to send a total of four students to the Theological Colleges in England. Now it became urgent to train a larger number than four, and to have them trained in Ireland. It was, therefore, decided that in the proposed new college in Belfast there should be accommodation for at least twelve theological students, and a wing was included for their residence. For the completion of these plans contributions were received from many friends in Ireland, England and America amounting to £30,000. A further £10,000 was received in supplementary contributions, and the college was completed and opened on August 16th, 1868. Rev. William Arthur, D.D., was appointed President, Rev. Robinson Scott, D.D., Theological Tutor, and Dr. Robert Crook, LL.D., Headmaster.

By what was a happy inspiration the site chosen was notable.

It was on high ground, even overtopping the University, and a noble pile of impressive buildings was erected. It was a holy impulse that prompted the project. The history of the College in its early period has been worthily set forth by Mr. J. W. Henderson in his two volumed history (1939). He recalls that "the College took shape from a grand adventure of faith. It was in its conception something new and vital for Ireland." The difficulties were immense but there were keen intelligences and great spirits interested in it, "Unafraid at the beginning, undismayed when the inevitable obstacles came to thwart them, they had the vision, the will and the power to bring a great idea down from the realm of imagination into the wide ways of men." Among the long lists of Irish contributors there are many familiar names—Sir William McArthur and his brother, Alexander McArthur, of London, William Brown of Dublin, James Carlisle, Philip Johnston, Thomas, Robert and James Lindsay of Belfast, Surgeon-Major Joseph Lynn of Armagh, Archibald McElwain of Coleraine, Thomas A. Shillington of Portadown, James H. Swanton of Skibbereen, and William Mullan as lay treasurer. Rev. William Arthur, who had inspired the project with his zeal and enthusiasm, was by the kind consent of the British Conference released for three years to act as its first principal. His unique personality and great reputation helped in his three years of office to give the College the impress of superior standing with the public.

Rev. Robert Crook, LL.D., who came from the Connexional School in Dublin, was Headmaster until he succeeded as Principal in 1871. It was he who set the educational standards of the school; he also opened a Preparatory School, and by what was a daring innovation he established classes for the education of women. It was daring, seeing that co-education in Secondary Schools was practically non-existent in Ireland at the time. Dr. Crook retired in 1873 and went to America.

A well-worn legal principle says, "*De minimis non curat lex*," but the worries and problems that schoolmasters meet in daily work are often about small details. Great principles have to be worked out in daily trifles. In a little notebook in which he wrote down minutes of his staff meetings, we have a picture of the daily problems and discussions which faced Mr. Arthur in 1869. First of all, his title: he was called the President, though his official name

was the Principal. Along with him at the staff meetings were Dr. Scott, Dr. Crook, Mr. Hartley, Mr. Hewson, Mr. Sutton, Mr. Shepherd, Mr. Ralph (Sec.), Mr. Caumont, Mr. West and Mr. Lockyer. Among the rules for the boarders were the following: "Whistling and rude noises in passages to be stopped. Silence while going to bed, and curtains to be drawn in front of cubicles." Talking to cease at 10 o'clock P.M. Climbing on cubicles forbidden. No boy allowed to enter the cubicle of another. In the morning a bell to be rung at 6.45, and silence to be observed till the boys go to study. Boys to form in batches when coming out of evening study and walk quietly to bed. List of boys detained for ciphers to be given each evening to the master in charge. All books introduced into the College by the pupils should receive the sanction of the President." Rigorous and repressive as these rules may seem to a later generation, they were actually much less austere than was common in other boarding schools of the period.

It was at this time that the school penalty of doing "cubes" took its origin.

Monumental as the buildings seemed to Methodists of the time, it was not very long before enlargements had to be made. In 1899 the old bathing pool had to be closed and its site used for a new science building. In subsequent years the original building has been more than trebled in size. Sir William McArthur, K.C.M.G., M.P., left legacies amounting to £31,500 to erect and endow the McArthur Hall as a residence for girl boarders. It was opened in 1890. The McArthur Hall was fortunate in having from its inception Miss Elizabeth C. Shillington as its Principal, and Miss Alice G. Ritchie, M.A., as its Headmistress. Miss Ritchie later became Principal of the Hall, but her tragic death in a motor accident in Paris in 1920 was a loss to the whole educational world. More recently Downey House School (Preparatory) and Fullerton House (Preparatory) have been established, and splendid sports fields and a swimming pool at Pirrie Park have been acquired. With the help of Government grants, almost half a million of money has been laid out in extending the College which now has become the largest Protestant Secondary School in Ireland. It is interesting to note that the idea of co-education found a place in the plans of the school from its opening, and classes for ladies were part of the syllabus.

The arrangement by which one wing of Methodist College was set apart for students for the ministry proved to be unsuitable, and in 1919 a large residence in Lennoxvale was taken and adapted for the use of ministerial students. This transaction was completed when, in 1928, an Act of the Northern Parliament was obtained which legally separated the Theological College from the school and established "Edgehill College." We shall see in due course how the new college developed in size and in quality of standard so that it came to be recognised as a constituent College of the Queen's University. Its first Principal was Rev. John Charles Robertson, M.A., B.D., who died in 1931, to the grief of his ministerial brethren. He was succeeded by the Rev. Alexander McCrea, M.A., D.D., who in turn was succeeded by the Rev. Dr. William L. Northridge, M.A., B.D., M.Th., Ph.D., D.D. Under these Principals the College has done eminent work in training ministers for the Church. Dr Northridge retired in 1957 and was succeeded by Rev. R. Ernest Ker, M.A., who had the additional qualification of having been for several years a missionary in Eastern Nigeria.

In the year 1947 the Conference took a further step in educational matters. A large farm at Gurteen, Ballingarry, Co. Tipperary, was bought, and an Agricultural College was established. This daring venture fully justified itself, and under its Principal, the Rev. J. Wesley McKinney (whom Dublin University honoured with a M.A. degree in 1958) it has filled a pressing need in the Protestant life of the country. Mr. McKinney retired as Principal in 1959 and was succeeded by Rev. R. G. Livingstone, M.A.

In pursuing this matter of education we have travelled far beyond the decade 1860-1870, but that is the way in which history takes little account of dates. It should be added that in the realm of primary education the Church was served for a number of years by the Rev. Henry Evans, D.D. (died 1924) who represented our Church as a Commissioner of National Education. He was followed by the Rev. William Henry Smyth, M.A., as a Commissioner until the National Board of Education was dissolved in 1922, consequent on the setting up of the Irish Free State. For many years Mr. Smith was the chief official of the Methodist Education Department. He was also President of the Church in 1927. In 1948 the Eire

Government set up an Advisory Council of Education, and Rev. R. Lee Cole was one of the members appointed. Mr. Cole was Secretary of the Methodist Education Department for almost forty years, from 1918.

This decade also saw the beginning and development of Methodist work among the British troops at Curragh Camp where a church and manse were built in 1860. In 1861 the Conference set apart a minister for this work; he was the Rev. Thomas Moran, Senior, a prophecy possibly of the long and valuable service rendered to the Army and Navy by members of the Moran family. It was Rev. Thomas Moran, Junior, who, as Chaplain to the Royal Navy at Cobh, won for the Methodist Church the right to hold services on His Majesty's ships. In the work at the Curragh Mr. Moran was followed by the Rev. Samuel Patterson in whose time a legal tangle resulted in a trial before the Master of the Rolls. The case was heard in 1885, "Rev. Wallace McMullen and Another v. Rev. Samuel Patterson." The defendant had been a Methodist minister officiating at the camp. In 1879 he ceased to be a Methodist Minister, but he remained a trustee of the Curragh Camp lease, and as he refused to agree to a decision of Conference he had to be removed from the trusteeship by action of the Court. This troublesome situation at a later date was avoided by a clause in all trust deeds.

The links that bind Irish and American Methodism have always been strong, and when the U.S.A. Church celebrated its centenary in 1866 the Irish Conference sent its greetings. In response, the American church requested the appointment of the Rev. Robinson Scott, D.D., and Rev. Robert Wallace to take part in their Centennial Conference. Rev. William Arthur was also invited. Rev. William Crook, D.D., made a most valuable contribution to the occasion with his book, "Ireland and the Centenary of American Methodism," which he published in 1866, and dedicated to "Rev. Robinson Scott, D.D., the first deputation from the Irish Conference to the Methodist Episcopal Church of the United States of America." This was a comprehensive summary of the events which led the Palatine emigrants to form a Methodist Church in New York, and later in Canada. It also covered the other notable contributions from Ireland to America, including an account of the

work of Robert Strawbridge. It is one of the really important books on the history of Irish Methodism.

From Mr. Wesley's time Irish Methodists have borne a witness for Total Abstinence. They fell in heartily with the great movement instituted by Father Mathew of Cork, the Franciscan Monk who died in 1853. In Methodist congregations Bands of Hope were formed and the Blue Ribbon movement spread over the country.

After the death of Gideon Ouseley, and the "Black-Cap Preachers," the stress on Irish Language evangelism subsided somewhat, but it had not died and it revived in the generation following the '59 Revival. Rev. Robert Huston ("Sketches from My Notebook") was stationed at Galway in 1861 and was instrumental in building a small chapel at Salthill. He also put energy into the Mission at Oughterard, where he established an Irish class to train "a native agency" for Connemara. Rev. William Arthur was much interested in this venture, and contributed annually to it. Mr. Huston records some humorous instances of the attempts of his agents to translate the Irish Bible into English, and vice-versa. "One cometh after me who is mightier than I, the whangs of whose brogues I am not worthy to untie." It will be recalled that the Rev. James McQuigg, who was in the ministry up to 1815, assisted in editing the Bible in Irish for the British and Foreign Bible Society. In the early years of the present century a similar work was done by Mr. Ernest Joynt of Dublin in the Irish translation of a Gospel, and of Bunyan's "Pilgrim's Progress."

Among the miscellaneous happenings of this decade, some may be set down. In 1861 a church was erected at Blackrock, Dublin, and another at Dalkey. A former church had been built in George's Street, Blackrock, in 1846. In Dalkey Mr. Samuel McComas had come to live and he had a Society Class which grew in numbers until it was too large for his house, and a church was called for. In 1867 the Rev. Thomas Trevor Neptune Hull became a Supernumerary Minister and took charge of the work in Dalkey for the next twelve years. He died in 1903 aged 97 years. A church was opened by the Primitive Wesleyans at Kingsland Park in 1870.

In 1864 the foundation of a new church in University Road,

Belfast, was laid by Alderman R. Lindsay, and in the following April the church was dedicated and opened. It was built near the site of the old toll-bar where travellers from Dublin and other places south of the city had to pay toll. The residential suburb south of University Road developed rapidly and in 1894 another church had to be built at Osborne Park, Balmoral. Its first minister was the Rev. William Gorman, and the early Circuit Stewards were Messrs. J. J. Stafford and William Adams. The congregation there soon grew in numbers and importance, and in its turn Osborne Park agreed to adopt a further congregation at Dunmurry. It fulfilled its service also in still another way, by giving to the ministry Revs. J. R. Wesley Roddie, Robert C. Roddie, M.A., H. Wilfred Stafford, B.Comm., J. Cooke, and Albert Holland, D.D. In the same period the University Road congregation had also spread out and produced a new church at Lisburn Road.

In February, 1870, a small church was erected at Knock. The work took its origin in a class-meeting which met in the house of Mr. William Bell. This small church was not large enough for the needs of a growing suburb and a larger church was erected in 1883. It was opened by the Rev. Charles Garrett, President of the Conference. Subsequently it was much enlarged.

During this period of expansion a number of other new churches were opened in Northern Ireland, particularly in Belfast. Falls Road Church dates from 1862; Holywood from 1867, Ligoniel from 1868; Agnes Street from 1864. In Falls Road work had been carried on previously in the loft of an old mill at Greenhill's Court. In addition to the new church, an excellent schoolhouse was built and presented to the circuit by Mr. George Horner.

Of the forty or more ministers who died in the period 1860-70, several have already been mentioned, but in the course of time names of men once eminent have passed from living memories. Of these there are some that ought to be recalled. Henry Price was a native of Dromore (1802-1869). He became one of the early members of the Legal Hundred, and died in Holywood. Dawson Dean Heather (1804-1861) was for years the Travelling Secretary of the Primitive Conference. Alexander Stewart (1794-1863) was a native of Monaghan; he was Vice-President of the Primitive

Conference for some years before the death of Rev. Adam Averell, and later was annually elected President until 1853. Mention has already been made in Vol. III of John Rogers (d. 1860); William Cornwall (d. 1860); John Feely (d. 1861); Samuel Ferguson (d. 1862); John Bates (d. 1866); William Reilly (d. 1868). In 1867 there passed away Mr. William Feckman of Cork. In his early days he had been a captain in the Militia, but having been converted he gave his life to evangelism, and was a powerful itinerant missionary. His travels were for the most part in West Cork and he was known in every town and village in West Carbery. He died in Drimoleague in the year in which Drimoleague chapel was built, and is remembered by a tablet in the Church in Skibbereen which says he died 17th January, 1867, aged 88 years. "For half a century he laboured with self-denial, earnestness, and great success in bringing sinners to Christ." In his life story a remarkable conversion is recorded. It is that of George Damery, a retired soldier who had fought under the Duke of Wellington in the Peninsular War. Having lost an arm in battle he was pensioned off, and came home to lead a dissipated life. He heard Mr. Feckman preach, and gave himself to Christ. At once he set himself to pay his debts. He joined a Methodist class and was appointed its leader. He learned to read and write so as to know his Bible, and for many years he adorned the doctrine, and had much fruit for his labours.

In Dublin there had been an increase of population, particularly out in the southern suburbs and "down the line," and in 1865 a church was built in the growing seaside resort of Bray. Some years later when the village of Greystones became popular, an arrangement was made with the Presbyterians that the Methodists would not open work in Greystones if the Presbyterians would leave the Methodists to work Skerries. In 1877 another suburban circuit was formed in Sandymount. Services had been begun in the Courthouse in 1857 by Rev. John Woods Ballard, and in 1864 the Methodist chapel was opened. Subsequently it was much enlarged and improved. A lecture hall was added in 1932, and a church parlour was later added as a memorial to Mr. J. Robertson Coade. Thomas Street Church, Portadown (the third principal Methodist Church in the town) was opened in 1860; later it became a

Conference Church, and is one of the most influential Protestant churches in the district.

Before closing this chapter it is proper to record a revival movement which left a mark on Methodism in Dublin; it was connected with the visit in 1864 of Rev. William Taylor (then of California, and later a Missionary Bishop in Africa). He conducted a series of meetings in the Centenary Church which were a blessing to many. At these services the Rev. William Crawford yielded himself to the Saviour. Other notable evangelistic missions in the Metropolis were the Moody-Sankey Mission of 1883. When this mission was finished the Rev. Hugh Price Hughes was brought over to conduct a United Mission. His powerful, unconventional presentation of Christianity exercised a great influence for good especially among the young. Another outstanding revival in Dublin was in 1885 under the preaching of Rev. Thomas Cook. Seven hundred names of "enquirers" were taken, and many of these continued their allegiance to our Lord, and also to serve the Methodist Church. It is not necessary to make a list of the many evangelical movements in Dublin in more recent times. Rev. Thomas Waugh came in 1894. Gipsy Smith came later, and Rev. Dr. Howard, and another successful movement was begun under a mission held by Mr. Arthur Richards, a member of the staff of the Home Mission department of English Methodist Church. His mission in the Centenary Church resulted in at least three candidates for the ministry.

In 1902 and 1904 important and fruitful missions were held in Belfast through the ministry of Gipsy Smith, and Messrs. Torrey and Alexander. Similar efforts were made with varying degrees of success in later years by evangelists with no denominational affiliations. Nothing in recent years can compare with the two great missions held by Moody and Sankey in 1874 and 1883. Although the missions held by Mr. W. P. Nicholson were productive of many conversions, it has to be added that the Nicholson missions did not leave such happy consequences in all places. Quite a number of the converts were infected with unpleasant antagonism to the regular churches, and with an attitude of criticism of ministers.

CHAPTER II

ONE METHODISM

1870-1880

THE story has been told (Vol. II, Chs. 28-29) how and why the unhappy division took place in 1816-1817 when the Primitive Wesleyan Methodist Society separated from the Wesleyans. It was not a mere drift apart; it was based on certain convictions and principles, and, unfortunately, there was the added heat of litigation in the Law Courts. There is some truth in the old saying, "There are some horses which run away without straying." "The Primitives" still remained Methodists, and when half a century went by, it became possible to mend the breach. During that time the two bodies worked independently in a number of circuits, always in competition, sometimes in antagonism. It will be recalled that this was not the only rupture which took place among Irish Methodists. There was also a severance which took place in 1799 (see Vol. II, p. 173, etc.) when the New Connexion Methodists—the Kilhamites—sprang into being in England and spread through several parts of Ireland. Its principal centre was Lisburn, but its work extended to sixty-nine towns. For over a century this division also continued, though without any great hostility. A still further division of a lesser extent occurred when the English Primitive Methodists sent over missionaries who built some churches and gathered congregations in parts of Northern Ireland. Of these two latter divisions more will be said later.

When Mr. W. E. Gladstone disestablished the Irish Church in 1869 (The Irish Church Act came into effect January 1st, 1871), a completely new situation arose for the Irish Primitives. It could no longer be urged, as they had urged in 1816, that all people who were loyal to the Throne and Constitution must also be loyal to

the Ecclesiastical Establishment of which the Sovereign was the head. That period had now passed away in Ireland. Questions of patriotism were no longer to be confused with theology. Further, for more than a generation both the Primitives and the Wesleyans had been feeling that the disruption was not a worthy one, especially when each body was claiming connection with Wesley. Mutual enquiries and approaches began to be made tentatively from each side to the other. Eminent and wise advisers suggested arbitration. Rev. William Arthur, M.A., lent the weight of his powerful influence towards union. Even the American Methodist Church suggested it. Rev. James Wilson, who for a number of years had been Secretary of the Primitive Conference, and had twice been its President, issued a pamphlet, "A United Methodism for Ireland" (Cork 1873) in which he suggested a United Methodist "Association" as a step towards eventual union. Accordingly, in 1873 both Conferences appointed committees to explore the possibilities, and a representative and united Committee was assembled. It met in the Centenary Church, Dublin, on June 10th, 1874. The difficulties to be overcome were not small or few. Members of the Primitive Wesleyan Societies were divided among themselves accordingly as their loyalties and affection veered towards Methodist lineage, or towards the Established Church. But the outcome, under the guidance of the good Spirit of God, was that the two Conferences decided to unite, and they met in a happy fellowship in June, 1878, in Dublin under the presidency of the Rev. William B. Pope, D.D. Such, in general terms, were the steps by which this amalgamation took place. It is well, however, to be a little more specific regarding the movements which brought about this union.

Going back to the year 1870 we find the Primitive Conference resolving. "The Conference having received from several gentlemen connected with the Irish Church their views in favour of a closer union with that body, and having also received kind overtures from the Wesleyan Church in reference to our amalgamation with them, finds that in consequence of legal difficulties no change can be made at present, and has appointed a Committee for the purpose of taking the best measures of having these difficulties removed."

In the following year this committee sought and obtained a private Act of Parliament empowering the Primitive Wesleyan

Societies to administer their own sacraments and to unite with some other Protestant Church. At the outset the trend of opinion seemed to be in favour of joining with the Episcopalian Church, but other important considerations were at work. On the one hand the Church of Ireland was looking with a cold eye on the decision that the Primitive Wesleyan preachers should give the ordinances of religion to their own people in those places where such a course was necessary. Further, a radical change in the point of view of many Anglicans was disturbing to evangelicals. Protestant people in these islands were seriously aroused by the aggressions of popery. The Roman Dogma of the Infallibility of the Pope had recently been declared, and the evangelical and reformed churches were becoming anxious. That these outer events influenced the Irish Primitives is seen in the Conference Address to the Members of their Societies. Reference is made to the increase of Ritualism in the Established Church, following on the growth of the Oxford Movement: "Men who have been educated in our Universities, who have obtained Divinity Testimonials, and who have entered the sacred office of the Ministry are now openly propagating Romish and anti-scriptural errors." (Minutes, 1870.)

In 1870 the Church of Ireland appointed a committee to meet with a committee of the Primitive Wesleyans and a number of meetings took place. The terms of reference of the Church of Ireland committee were to devise plans of mutual agreement whereby the services of the Primitive Wesleyan "Community" might be "brought into harmony with the parochial system and episcopal authority of the Church." This was the crux of the matter. The Primitives claimed liberty to appoint their ministers at times and places irrespective of the authority of the Incumbent or Bishop—a right which was not possessed by any clergyman of the Church of Ireland. The terms laid down by the Church of Ireland were such as the Primitive Wesleyan Conference could not accept. The Church of Ireland would not abandon episcopal authority, and the Primitives would not acknowledge it. And there the matter ended. Accordingly, the Primitives' Committee on Methodist Union reported to their Conference of 1875 in favour of union with the Wesleyans. One definite condition of the union was made, that laymen should become members of the Conference.

The discussion that arose in the Primitive Conference of 1876 dwelt on the fact that the branches of the great Methodist family were not rivals towards one another. "Their doctrines, hymns, ordinances, agencies and services are one." The difficulty regarding Lay Representation had been overcome already by a decision of the Wesleyan Conference. Consequently, a resolution was unanimously adopted in favour of union "by mutual concession, on terms of equality." The Primitive Conference of 1877, therefore, formally resolved that "we as a Conference adopt the basis of union laid down by the Committee and strongly recommend it to our people." And with this resolution printed in their Minutes of Conference, the Primitive "Minutes" ceased to exist, and the Primitive Wesleyan Society merged with the Wesleyans, in real gratitude to God and with many prayers for the days to come.

Obstacles and difficulties in plenty had still to be met and overcome, and it was a full generation before the two bodies settled down amicably into complete conjunction, but the Spirit of God was at work and coherence came in due time.

In all, sixty Primitive Ministers in full connexion were received into the Union and nine probationers. The number of members of Society received was 6,650.

In its Address to the United Societies in Ireland the Conference of 1878 said: "It is with feelings of great joy and gratitude to Almighty God that we announce to you that the union of the two Methodist bodies, so long considered and so earnestly desired, had at last been accomplished." The Address then exhorted the members of the Church to "exercise mutual forbearance and charity," and also to "unite with us in a renewed consecration to God."

The basis of union contained a number of specific arrangements:

That all ministers in full connexion with either of the Conferences are to be regarded as in full connexion with the United Conference.

That in all official documents the term "Methodist" alone be used.

That for the first year each Conference shall provisionally arrange the Stations of its own Ministers.

That a proportionate representation of the Ministers of the

Primitive Wesleyan Conference shall be secured in the Stationing Committee.

That the Primitive Wesleyan Book Room shall be wound up.

That on condition of a capital sum of £10,000 being added to the capital of the Wesleyan Auxiliary Fund from the funds of the Primitive Wesleyan body, the Supernumeraries and Widows of the Primitive Wesleyan Connexion shall receive the same allowances from that Fund which Supernumeraries and Widows of the Wesleyan body receive.

That the Wesleyan body shall not require as an essential condition of the union that a certain definite proportion of the members of the Primitive Wesleyan Society shall express their intention to become members of the united body.

Of the members of the Primitive Wesleyan Society, the largest numbers were in the following Circuits:

Springfield	...	680
Maguirebridge	...	604
Enniskillen	...	420
Clones	...	396
Newtownbutler	...	387

The number in Dublin was 157; Belfast 301; Cork 80, and, in all, there were 45 Primitive circuits.

As has already been indicated, a constitutional change had taken place in the Wesleyan Conference, when laymen had been included as representatives. The Primitive Conference had included them since its inception, and now the same arrangement took place in the Wesleyan Conference. Accordingly, in 1877 the Wesleyan Conference was composed of 72 ministers and an equal number of laymen. It was a long time before the Conference rose to the point of admission of women.

It has been mentioned that as one result of the union there were duplicate appointments in many circuits. For example, two circuits had to co-exist for a time in Longford, Athlone, Tullamore, Waterford, Bandon, Sligo, Manorhamilton, Irvinestown, Clones, Omagh, Limerick, Dungannon, and other places. It took a number of years and a good deal of the grace of God before these matters could be sorted out. The Conference of 1879 made arrangements

for the closing of 74 congregations or their amalgamation, and for years after there was an item each year of business described as "Revision of Circuits."

It was not so easy to clear up the legal and constitutional problems. One difficulty was how to deal with "The Legal Hundred," and the "Acts and Powers of the Delegate." In the year 1784 Mr. Wesley had drawn up and enrolled in the Courts a Deed of Declaration, generally referred to as The Deed Poll. In it he had appointed one hundred ministers, with perpetual succession, to whom he assigned the legal ownership of all Methodist property in Great Britain and Ireland. Previously this ownership had been vested in himself personally. Ten of the members of this "Legal Hundred" were chosen from Ireland. In the year 1876 the ten Irish members were Revs. William P. Applebe, George Vance, James Tobias, Robinson Scott, William Cather, Joseph W. McKay, Benjamin Bayley, Wallace McMullen, James Hughes, Gibson McMillen, and William Arthur who was, however, actually among the English representatives. It was from these members of "the Hundred" that the Vice-President of the Conference had to be chosen, and with so limited a list it happened sometimes that a minister was elected to the highest office twice or even three times. It will appear later how this matter was mended. It is necessary, however, at this point to explain the curious phrase, "The Acts of the Delegate." The admission of ministers, their stationing, and their possible expulsion were matters in the sole control of the Legal Conference, and any decision on these matters in the Irish Conference was not legally valid unless and until it had been presented to, voted on, and accepted by the Legal Hundred, which met at the British Conference. In other words, the business of the Irish Conference, or much of it, was incomplete until it was ratified in England some weeks later. This was an awkward arrangement but the difficulty had been overcome by a device in which the English President came to Ireland armed with the delegated authority of the whole Legal Hundred. He was, therefore, referred to as "The Delegate," and his duty and responsibility in the Irish Conference were to authenticate and validate the business done at the Irish Conference. This he did when, at the close of the Conference, he signed the Journal, which he then carried back to England (or

a copy of it) as the "Acts of the Delegate." While he usually presided over the Irish Conference, it was not legally necessary that he should be in the chair. Further, he had really no authority over any other business which did not come within the defined range of the Deed Poll. He had no control, for example, with the business of the departments and funds of the Connexion. For a number of years there had been some criticism regarding this anomalous state of affairs, and when laymen became members of Conference they were far from satisfied. Accordingly, at the 1877 Conference, when Rev. Alexander McAulay, the English President, came to Cork to preside as usual, a small group of leading laymen and ministers at the opening session of the Conference made a proposal that "Mr. McAulay be invited to take the chair and preside over our Conference gatherings." Mr. McAulay had been previously warned of what was in the wind and at once replied, "I will not put this resolution to the Conference, and if in some other way it is passed, I will leave the Conference, go back to the hotel, pack my bags, and return at once to England." The subject was not pressed any further at the moment, but was left unsolved for over half a century, and the British President continued to preside over the Conference as had been done previously. It was a useful and inspiring arrangement to have this link with the larger Methodism, but the problem of his powers remained to be solved by the Methodist Church in Ireland Acts of 1928. We shall see later how these Acts constituted the Church and placed the British President in the chair as the actual President of the Irish Conference. By the same Acts it was settled that the Irish President should be Vice-President of the Conference and President of the Methodist Church in Ireland. (See also the note on "The Delegate" in Appendix I.)

Some other unsolved problems also called for settlement at the time of the Union. The financial association between the Irish and the English conferences in the seventies, and later, needs some clarification. Actually there were two monetary bonds between them. In the first case, the English Home Mission Committee from the year 1826 had made an annual grant for the maintenance of the work in Ireland, in an effort to ensure the continuance of the work begun by Mr. Wesley and his helpers. There was also a

purpose to care for the great number of British troops living in the Irish camps, and for the number of English Methodists living in Irish centres. This grant from the Home Mission Committee was about £800 per annum. When the Irish Twentieth Century Fund proved so successful, the British Conference awoke to the fact that Ireland was no longer a "poor distressful country." Accordingly, in 1903 Rev. Henry J. Pope, D.D., informed the Irish Conference that the English Home Mission Committee was prepared to "Offer to Ireland the sum of £15,000 in lieu of the present annual grant of £800." The Irish Conference accepted this generous offer with thanks and lodged the £15,000 with the Trustees for Donations and Bequests in trust for Home Mission work in Ireland.

The other monetary bridge between the two conferences was linked with the Wesleyan Missionary Society, and was based on the understanding that work in Ireland was a form of Foreign Missions carried on in a dominant Roman Catholic land. A yearly subsidy was, therefore, given to maintain mission stations and mission schools in Ireland. The Address of the Irish Conference to the British Conference of 1867 stresses this need:

"The importance of this country as a field of missionary labour presents itself with increasing clearness year by year, and demands the active sympathy of all genuine lovers of Protestantism. . . . The antagonism of ultramontane popery was never more strenuous. In giant arrogance, clamorous and aspiring . . . it aims at supremacy."

More than 40 Mission Stations were established and over 100 Mission day-schools were opened, teachers were provided, and the cost was borne by the English Missionary Committee. Of the twenty-one ministers appointed to the 39 Mission Stations, twelve were starred as being competent to preach in Irish. For a number of years the English Committee appointed a Superintendent of the Irish Mission Stations and Mission Schools. One of the earliest of these ministers so appointed was the Rev. Valentine Ward; he was followed by the Rev. Walter O. Croggon, who in turn was succeeded by the Rev. Samuel Young and the Rev. Jesse Pilcher. From 1860 till 1871 the work was done by Rev. Gibson McMillan, who was a minister of the Irish Conference, and no further English

ministers were sent over. In the year 1871 conversations took place with the English Conference regarding proposals "for the management of the Missions in Ireland." A full measure of Methodist "Home Rule" was overdue, and it was decided that the control of the Mission Stations and Schools should be vested in the Irish Conference. The arrangement was that henceforward the "Parent Committee" was to determine what amount of grant should be made for Irish Mission Stations and Schools. The Irish Conference on its part was to collect money for the Foreign Missions of British Methodism and to transmit it to England. For a generation this plan worked sufficiently well. The Irish Conference had now full responsibility for its Mission Stations and Schools. British ministers no longer came across as officials to Ireland, and any matters which arose between the two Conferences were purely financial. An annual grant from the Parent Committee was made for the support of the Stations and Schools. The Mission Stations of 1871 were 38 in number and included Celbridge, Trim, Fermoy, Berehaven, Ballinasloe, Nenagh, Kilrush, Ennis, Galway, Clifden, Oughterard, Westport, Killala, Comber and others. They were regarded as part of the overseas work of the English Wesleyan Missionary Committee. It may be noted that even after the cessation of the Mission Grant, a list of these Mission Stations was printed annually in the Minutes of Conference up to 1915. In 1871 the Missionary Society's grant from England amounted to £6,664. Of this sum £1,600 was for the upkeep of the Mission Schools, £130 to the Chapel Fund, and £4,900 to the Home Mission Fund for the Mission Stations. As the Mission Stations and Schools grew fewer, the grant was less, and in 1905 it was £4,100. The *modus operandi* of this grant was that the Irish Conference collected a sum of about £4,000 each year for Overseas Missions and on the other side of the account it received a grant of about £4,000. By a simple and natural arrangement of contra-account there was no actual interchange of cheques, and the amount of money collected in Ireland for Foreign Missions was not sent to London, but was set off against the grant that was payable to Ireland. An arrangement of a somewhat similar character existed between the Mission House and the French Methodist Church. But there grew up in Ireland a feeling against this contra-account

arrangement, and there was some amount of public and hostile criticism. We were accused in the press of collecting money for Foreign Missions, and failing to send it out of the country. It was an ugly situation. It became even more critical when in 1905 the Mission House in London decided that the time had come to cease making grants for the Irish Stations. There was concern in the Irish Conference, and after much discussion an amicable plan was decided upon by which the English Committee agreed to pay an annual subsidy of £4,200 for ten years on the understanding that at the end of that period the English grant would terminate. The Irish Conference on its side undertook that all moneys collected for overseas missions would go to the Mission House in London. At the end of the ten year period Irish Methodism was not to rank as a Foreign Mission dependency but should be in free co-operation with the Missionary Society. A further proviso was made that in the collection known as Juvenile Offerings one moiety should go to Overseas Missions and the other moiety to Irish Home Mission work. These arrangements were accepted amicably by the two Conferences, and the Irish Conference at once set itself to face the new situation. A number of the former Mission Stations were closed or amalgamated, and in 1905 there was an extensive lessening of the ministerial staff. The amount thus saved by the Home Mission Fund was £1,500 a year. The bulk of the annual grant sum of £4,200 from England was capitalised for the succeeding ten years and became part of the capital of the Home Mission Fund. This was not the only result of the new arrangement. Previous to 1905 the amount contributed in Ireland for Foreign Missions was (as has been said) about £4,000. At once the Irish Methodists began to take a more lively interest in Overseas work. Contributions jumped until, in 1958, instead of receiving a grant of £4,000 from the Missionary Society, Ireland was actually giving the splendid contribution yearly of £28,000. Nor was this the only contribution, for down through the years a noble and numerous gift of ministers, laymen, women, doctors and teachers has been going out from Ireland to practically all the Mission fields of the Church.

When the Mission schools (as mentioned above) were transferred to the Irish Conference from the English Committee a

considerable responsibility was thrown on the Connexion of providing for the maintenance and upkeep of nearly a hundred schools and teachers. Fortunately it was possible to deal with this matter in a wider way. The Board of National Education in Ireland had been formed in 1831, and the Conference, after some years of hesitation, wisely transferred as many as possible of the schools to the Board. In 1865 there were on our lists 65 schools which had been so transferred, and in addition there were 48 Mission schools not transferred. The burden of providing for so many schools and teachers by a small church seems almost impossible to modern ears, but it may be remembered that even in the towns, but more so in the rural districts, education was in a very backward state, and teachers had a meagre livelihood. Indeed there was much illiteracy. One minister of the time tells how he visited a business man of his congregation, and found him poring over a map of Europe and searching for the United States. To educate its people as well as to evangelise them had been a concern of the Methodist Church from its inception. In the statistics of schools, National and Mission, prepared in 1874 by Rev William Nicholas, there were 29 Mission Schools and 52 National Schools (total 81 schools). In attendance at these there were 1,253 Wesleyan children. Some of the Mission Schools of olden days which have long since gone out of existence did good work and are still remembered; here are a few of them with the total pupils on roll in brackets—Clifden (37); Kells (35); Maryboro (35); Portstewart (26); Westport (13); Dromara (34); Castlebar (13); Ligoniel (112); Hardwicke Street, Dublin (28). The salaries paid to the teachers in these schools were lamentably low, rarely above two pounds a week, and some of them less than one pound. In most cases this was not their sole means of livelihood. Even in the schools which were transferred to the National Board the scale of allowances was not much better. But the schools, poor though they were, did good work. An interesting fact appears from the Census of 1861 which shows that the lowest rate of illiteracy in the country was among the Methodists. Whereas 45% of the Roman Catholics could neither read nor write, the corresponding Methodist figure was 9%. When the first training college for teachers was opened by the Commissioners, there were forty Wesleyan students in

training, a number far in excess of the proportion of Methodists in the general population of the country. Indeed, the Government allowed the Methodists to have a training college of their own in Hardwicke Street, Dublin, and this carried on its good work for several years until it was closed in 1872. In its last few years Mr. Samuel Hollingsworth was the Principal. Later he was Rev. Samuel Hollingsworth, D.D., and he became the Principal of Wesley College. He was the only Methodist minister of the Irish Conference who gained a D.D. Degree from Dublin University by examination. When the Hardwicke Street College was closed the Methodist teachers went for training to Marlborough Street, and when at a later stage this too was closed, an arrangement was made to have the Methodist teachers trained at the Church of Ireland Training College in Kildare Place, Dublin, and in St. Mobhi's College, Bray. The teachers in training in Northern Ireland have gone for their training to Stranmillis College, Belfast, where, at the close of our period of history, there were 110 Methodists.

Reverting to the consequences of the Union of 1879, it appeared that in the three branches of Irish Methodism there was a general parallelism of growth. Each maintained an emphasis on Individual Conversion and Christian experience. In each, local preachers were encouraged, open-air work was carried on, and two of them had publishing houses for the use of the printed message.

When Union came it was seen how closely the daughter churches had grown like their mother, and also how the mother church had at last learned some useful lessons from the children. The result was a happy balance between independent action and central control, between ministerial duty and the priesthood of believers, between educational culture and evangelical enthusiasm. The old misunderstandings and contentions had lost their bitterness.

This approach was particularly noted in the new place which laymen began to take in Church business. Mr. Wesley in his lifetime had made no provision for the rights of the laity. For one thing, he regarded some of his preachers as being laymen. It was in protest against this policy that the New Connexion broke away from the Wesleyans, and remained separate for a full century. In process of time the Wesleyans changed their attitude on this matter, and the impact of the '59 Revival, but more particularly

the Union with the Primitives, altered the situation and set moving a force of lay enterprise in the Church that has been of the highest importance. This fellowship may be seen best in the combination made in 1878 of several connexional committees into a General Committee of Management. The Departments represented in this amalgamation were the Home Mission Fund, the Chapel Fund, the General Education Fund, the Assessment and Children's Fund. It was composed of 22 ministers and 22 laymen. A less clumsy body was found to be necessary and a Sub-Committee of Management was formed for the first time in 1884.

It was apparent that the Church was growing up into adult life, and the Conference of 1870 directed the preparation of a "Manual of Laws and Discipline" which was published in 1873. It was not by any means the first code of laws of the Church. As far back as 1814 a single volume of Laws and Regulations was published under the title "The Compiled Minutes." Further amended editions of the "Manual" were prepared and published in 1889, 1900, 1909 and 1934. A supplementary volume of the Manual was edited and published in 1955 by Rev. William T. Clarke.

Some short account can now be given of the ministers and laymen whose enterprise and vision brought to fruition the fundamental changes in the church at this period, though some of them did not live to see the fulfilment of their hopes and labours. The dominating personalities in the ministerial conference at this period were Dr. William Crook, D.D., keen and vivacious; James Donnelly, winsome and spiritual; William Guard Price, with an aspect of haughty dignity, and the heart of a little child; and especially "The Four Macs"—Joseph William McKay, D.D., massive and far-seeing; Thomas G. McKee, a born philosopher; Oliver McCutcheon, D.D., weighty, keen and resolute; and Wallace McMullen, D.D., in some respects the greatest statesman of our history. He has been compared to Jabez Bunting of the British Conference and to Thomas Waugh of our own; but he was not an autocrat like Thomas Waugh, nor had he enemies as Dr. Bunting had. His authority rested on his superior wisdom and his great ability. He was practically the founder of the Home Mission Department, and from 1859 until his death in 1899, he was its

chief official. The Conference obituary said of him, "It was a great blessing to the Church to possess such a leader; he was a great gift from the Head of the Church." Both these famous ministers, Wallace McMullen and Thomas Waugh, are portrayed in paintings in the Library of Wesley College.

Rev. Thomas Waugh (1785-1873) was a native of Coleraine, entered the ministry in 1807, and rose to high esteem in the Church for his ability and zeal. His obituary said of him, "His sagacity and sound judgment left a fine mark on our connexional system." He was largely responsible for the building of the Centenary Church, Dublin. "He watched and prayed over every square inch of stone and timber; and as the structure rose, his heart rose with it to Him who loveth the gates of Zion more than all the dwellings of Jacob." (Rev. W. B. Lumley's tribute to him.)

Of the many ministers whose obituaries are in the record from 1860 to 1880 there are others whose names should not be overlooked. There was William Swanton (1825-1865) a native of Rineen, Co. Cork, who was the first pupil of the Old Connexional School to enter the ministry. Robert Wallace (1812-1867) a man of exceptional ability, born in Newtownards. He went to America as a delegate from the Irish Conference to the Centenary Celebrations, and to raise money for Methodist College, and died suddenly in Cincinnati. A memorial tablet to his memory was erected in the Centenary Church. John Nelson really belongs to an earlier period of history (1785-1877) as he was baptised by Mr. Wesley in Lisbellaw in 1787. From that day his mother regarded him as in a special sense dedicated to the service of Christ. He died in Drogheda at the age of 92 years. Rev. John Armstrong (1788-1875) stands out as one of the most popular and useful preachers of his age. He was quaint, original, and dramatic in his preaching. There is a memorial to him in High Street Church, Lurgan. Rev. Robert Cather, LL.D., had an exceptional ministry in that the Conference set him apart from circuit work to advocate Systematic Giving under what was called "The Christian League" in England and America.

Some of the lay leaders of the work of the Church were Theodore Cronhelm, James H. Swanton, J.P., Samuel McComas, J.P., and William Brown of Dublin, William Gregg, J.P., John and William Greenhill, and Philip Johnston, J.P., of Belfast,

Thomas Shillington and William J. Paul of Portadown, Hugh Ross of Lurgan, Robert Humphreys and John H. Thompson of Cork, Charles McCandless of Derry, William T. Mercier of Gilford, Glover Laird of Drumshanbo, David Mercier of Durrow, William Lumley of Tullamore. These, of course, are only a small fraction of the immense number of godly laymen whom God raised up to serve the Church in their generation. The lay brethren of the Primitives who took the lead into the Union were Mr. Lawson Brown and Mr. R. K. Mathewson of Belfast, and Mr. Robert Clarke of Moy. The layman who became best known and respected at this period was undoubtedly Sir William McArthur, K.C.M.G., M.P. He was the son of Rev. John McArthur, Methodist minister, and was born in Malin, Co. Donegal, in 1809. The story of his early life in Enniskillen and Londonderry, his unusual success in business, his deep affection for Irish Methodism, and his abounding liberality to, and support of, its work and people have been partially related in Vol. III; but there is more. He became Lord Mayor of London, a Member of Parliament, and a Knight Commander of the Order of St. Michael and St. George. As an M.P. he gave much attention to Colonial policy. It was due chiefly to him that Fiji became part of the British Empire. Honours were showered upon him, and even in the midst of important civic and parliamentary duties he usually attended the Irish Conference. He was one of the Board of Methodist College, and gave a substantial contribution to its erection. At his own expense he also provided the Residence House for girls known by his name—The McArthur Hall, though he died before it was completed. His death was sudden; he collapsed and passed away in a railway carriage of the London Underground on November 16th, 1887. As a result of his interest in Londonderry, Enniskillen and Coleraine, these circuits benefited by his liberality. His biography by Rev. T. McCullagh reveals his habits of private devotion. Though called on to live in high society for many years, he never left off his habit of family prayer, and attendance at his Sunday School class. When he resided as Lord Mayor of London in the Mansion House, a newspaper said humorously of him that instead of being called "Right Honourable" he should be styled "Right Reverend," and that the Mansion House should be renamed the "City Tabernacle."

It has been mentioned above that there was, for many years, an arrangement by which the Irish Conference could send four of its ministerial students for training in the English Theological Institution. This privilege stemmed from a legacy which Mr. Mason of Dublin had left for the training of junior ministers. This amount of £1,000 had been paid to the English Conference, but when the Methodist College was opened in Belfast in 1868, Rev. Robinson Scott applied for, and received back, the £1,000 for the theological department of M.C.B., and the privilege of the Irish students at the English College was renounced. The last student from Ireland to be trained at Didsbury College was William Smiley, whose residence there ended at the Conference of 1870.

It has also been shown that certain other divisions of Methodism existed in Ireland, and that with the Union of the Primitives and Wesleyans all these dissensions were not ended. There still remained the Methodist New Connexion, and also a few Mission Stations which were carried on by the English Primitives. In due course, as will appear later, these divisions were healed. There were also a few local dissentient bodies at work. The Hayesites, a split from the Primitives, was named after their founder, and their official name was the "Primitive Church Methodist Missionary Society." They were organised in Dublin in 1873, and for a quarter of a century they worked in and around Enniskillen with their headquarters in Ballyshannon.

Up to the time of Mr. Wesley's death the Book of Common Prayer, or his abridgement of it, was used in a few of the Churches. It continued to be so used in two of the Dublin Churches, Abbey Street and Whitefriar Street, on Sunday mornings for a number of years. In the country churches liturgical prayer was not common. No church in Belfast or Cork used the Prayer Book. It ceased to be used in Abbey Street in or about 1879. In the Centenary Church, in order to meet a desire for a simpler liturgy, a revision was made "which, while maintaining continuity with the past, would provide diversity or form for each Sunday of the month." This Morning Service was introduced in October, 1876, and has been continued with some modifications until the present. It is held in affection by the worshippers of the church.

Irish Methodism has generally stressed the need for Total

Abstinence of its members, though it has never said that a member of the Church must be teetotal. It could not lay down limits to admission to the Christian Church in any way different to those set forth in the New Testament. What it has done is to declare that it is undesirable that any one engaged in the liquor trade should be nominated to an office in a congregation. This stress on Total Abstinence raised a problem in the '70's regarding sacramental wine. Some churches asked permission to substitute the use of grape juice for the port wine previously used. The Conference of 1875 refused to sanction this novel change, "condemning that which God has not condemned." Three years later, Conference altered its mind and permitted the use of unfermented wine side by side with ordinary alcoholic wine in the Lord's Supper.

Another feature of Church life that followed on the '59 Revival was the popularity of camp meetings, such as had become famous in America. The most notable examples here were the meetings in Portadown and Enniskillen. That in Enniskillen was held at Killyhevlin on Lough Erne. To reach the field it was necessary to cross the lake, and a large boat was provided which carried a hundred passengers at a time. It was pulled backwards and forwards across the river by a cable. The meetings continued for over a fortnight, and there were many conversions. The congregation in Enniskillen was so greatly increased that it was decided to erect a larger chapel and a site was purchased in Darling Street, where the Church was built and opened in 1867, Rev. William Arthur, M.A., being the preacher. (The earliest Church was in 1792, rebuilt in 1826.) This Church has had a valuable influence in the affairs of the town and county. In later years it produced three Members of Parliament, Edward Mitchell, M.P. for North Fermanagh, and Jeremiah Jordan, M.P. for South Fermanagh, and Wm. E. C. Ferguson, M.P. Among other notable Enniskillen laymen were William Carson, J.P., Samuel B. Humphreys, J.P., Matthew Wilson, and Major Devine, J.P., who was appointed High Sheriff for the County in 1958, and Dr. Bryson, Mayor of the borough in 1959. For a number of years Mr. Humphreys conducted a class for young men which had an extensive influence for good in the neighbourhood.

In 1874 Messrs. Moody and Sankey paid their first visit to

Northern Ireland and immense audiences gathered to their services. A meeting in the Botanic Gardens was reckoned to have 50,000 people. Rev. Henry Kennedy tells how a great wave of feeling came over the audience when Sankey sang to them "Jesus of Nazareth passeth by." A subsequent visit to Belfast and Dublin was in 1883.

It has already been mentioned that the Belfast headquarters of the Primitives was a church built at the corner of Donegall Place and Castle Street. After the union this church became superfluous because the larger Wesleyan Church in Donegall Square was only a few hundred yards away. Accordingly, the Donegall Place chapel was closed, and the two congregations were merged. At the other side of the city an equally important development was taking place. Alderman James Carlisle, J.P., a prosperous builder and mill-owner, who lived at the corner of Crumlin Road and Oldpark Road, had an only son, James Henry, who died at the early age of 18, in 1870. His daughter and grand-daughter also died shortly afterwards, and these bereavements lay heavily on his mind and heart. He decided to erect a church to the glory of God and in memory of his son. The Carlisle Memorial Church which he built is a majestic House of God, and unique in Irish Methodism as a splendid example of Gothic architecture. Its tower and spire are a landmark in the northern part of the city, and the decorative stonework of the windows, the cloisters, and the doorways, are matched inside by the beautiful stained glass windows and the richness of the woodcarvings. It is all glorious within and without. The east window is a majestic work of religious art, as is also the Apostle window high up in the north aisle. The Smith window and the Jefferson window, which came later in time, are worthy memorials to two of the best-known families in Irish Methodism. The Lecture Hall and the Church Parlour are noble additions to this splendid pile. The church was opened for public worship on Friday, 12th March, 1876, when the Revs. Gervase Smith and Morley Punshon were the preachers. The church is situated at Carlisle Circus, the name of which was derived from a Viceroy of Ireland, the seventh Earl of Carlisle (1858-1864).

Some of the laymen connected with Carlisle Memorial were Messrs. W. D. Hazelton, W. J. Jefferson, J.P., George Horner,

J.P., R. K. Matthewson, John Gregg, J.P., James Coey, Thomas F. Shillington, J.P., J. B. Aiken, James Nesbitt, T. Blair Boyd, Hugh Turtle, LL.D., Sir Robert Meyer, Samuel Turtle, Misses Gregg and Misses Horner.

In Dublin another of the great churches of Irish Methodism was opened in Brighton Road, Rathgar. The earliest building here was opened on August 7th, 1874, and the first minister appointed to it was the Rev. William Crawford, M.A. The stewards were Messrs. James Hill and Charles L. Jameson, and (later) William Crowe and Michael O'Toole. The church soon required enlarging, as the Rathgar, Terenure and Rathfarnham suburbs rapidly developed. In 1879 there was added a manse, lecture hall and sexton's house. In 1892 the spire, the organ, and the church parlour were added. In 1925, under the inspired leadership of Rev. James M. Alley, a much larger extension was completed when transepts and chancel, choir room and vestry were completed, almost doubling the original size of the church. At this time also a War memorial stained glass window was erected.

The death occurred in 1874 of Mr. Archibald McElwaine of Coleraine (see Vol. III) who lavished Christian generosity on the Connexion. It was he who was largely responsible for the building of the fine church in Coleraine, to which he contributed more than half the cost. In this decade there were several other churches built. To mention some instances: For a number of years a progressive mission had been carried on in Eliza Street, Belfast, as an offshoot of the work of the Donegall Square congregation. An old silk factory had been constructed into a mission hall in which Sunday evening services had been held and a Sunday School carried on. This work developed greatly, and consequently a site was taken by Rev. W. H. Quarry on the Ormeau Road and a church was erected which was opened in February, 1873. A small day school was also acquired until the larger school house was built in 1897. The University Road Circuit, also about the same time, was doing evangelistic work in the Sandy Row area. A hall was used in Wesley Place, and Rev. William Crawford was the Junior Minister in charge of it. The work called for larger premises and in November, 1873, Sandy Row church was erected.

In the south, work was developing in several areas. We have

seen how Wesley College was opened in 1879 in succession to the old Connexional School. In the same year Dungarvan Church was opened. A few years later it was replaced by a better place of worship, the gift of Mr. Samuel Merrick, J.P. Queenstown Church was opened in 1874, but was closed and sold in 1959 when the British Navy ceased to come to the port.

Another small chapel was built in 1873 in Drimoleague when the Rev. Benson E. Gentleman was the minister on the Bantry circuit. Later it was linked up with the Dunmanway circuit. It had interesting results. It housed a colony of Methodist worshippers who were known and respected throughout West Carbery for their integrity. From this little corner sprang three eminent missionaries, Rev. William Meara, who made his mark in Johannesburg, Rev. Paul Kingston, who has done a work of unique usefulness in Bible translation in West Africa, and Miss Mary Kingston, B.A. Drimoleague is also noted for its annual Field Meeting which is largely attended and has had a far reaching influence.

Before passing from this decade it should be recorded that the Conference of 1870 by resolution rejoiced that "this one hundredth Conference held in Ireland was one of uninterrupted harmony and spiritual profit." And as if it were a sort of birthday gift it received a special grant from the Contingent Fund of the English Conference.

Note.—Other chapels built at this period were: Dromore, Banbridge, Castlederg, Ballineen, Scariff in 1871; Adare, Tinahely, Rathkeale in 1873; Bessbrook, Kinsale in 1874; Lisburn, 1875; Ballymena, 1876; Aughadow, 1877; Youghal, 1880.

CHAPTER III

THE METHODIST CHURCH

1880-1890

It was recorded by those present on the occasion of the Union that when Rev. John Ker of the Primitive Conference ascended the platform in the Centenary Church, Dublin, and was warmly welcomed by Rev. Dr. Pope, the President of the Wesleyan Conference, a wave of holy thanksgiving came over the assembly and everyone felt that God's Spirit had been at work leading the Methodist people of Ireland into unity.

When the union of the Primitives and Wesleyans was completed the united church began to take knowledge of itself and to examine its credentials and its status. A similar movement was taking place, but more slowly in British Methodism, and in the year 1891 the Wesleyan Conference in Great Britain claimed for itself the title of Church. Nothing so formal was done in Ireland, and it is not easy to say at what point Irish Methodists began to term themselves a Church. The title page of the Minutes of Conference has always said, "Minutes of the Conference of the People called Methodists in the Connexion established by the late Rev. John Wesley, A.M." It is curious, however, to find that in 1885 the Irish Committee of Privileges sent an address to her Majesty the Queen from "The Conference of the People called Methodists in Ireland"; but in the following year, 1886, when the same committee sent an address of welcome to H.R.H. the Prince of Wales, it was sent from "The Conference of the Methodist Church in Ireland." This seems to have been the first official use of the word Church. There was for a time an uneasiness lest by changing the title there might be legal difficulties in the title deeds of property. Whatever uncertainty there may have been in the early stages, it was resolved when the

1915 Act of Parliament authenticated by statute the name Methodist Church in Ireland. Twenty years later another alteration was made, in 1904-5 the term "District Meeting" or "District Committee" was altered to "District Synod" as being a term which represented better the relation of the body concerned to the Church. The change was not made by any direct decision of Conference but by a gradual acceptance, though not without some criticism and a little humorous fun at the way in which the word was pronounced. Some wags made play with the new word "Snod"!

While the Methodist Union of 1878 brought a large measure of peace in the life of the church, it was in contrast to a violent period of agitation which began to disturb the country north and south.

In 1873 a Home Rule League was founded by the Protestant lawyer, Isaac Butt, and several of its prominent personalities, Charles Stewart Parnell for instance, were also of Protestant extraction. Its name "Home Rule" was invented by these leaders. This troublesome issue was at first concerned largely with land tenure, but it soon began to embrace much wider problems. The "Land League" was formed in 1879 and its weapons were "Boycott" and "No-Rent Campaign." The harvest of 1879 was the worst since the great famine, and, to add to the distress, there were between 1874 and 1881 some ten thousand evictions. As a counterstroke, a wild revenge was carried out against the landlords by "Captain Moonlight"—the name adopted by bands of lawless men who brought secret terror everywhere. In May, 1882, the murder of Lord Frederick Cavendish, Chief Secretary for Ireland, and Mr. Burke, the Under-Secretary, on the open road in Phoenix Park, Dublin, struck a sense of horror into all law-abiding people.

In the disturbed epochs of Irish history there can often be noticed the operation of three influences, land tenure, national ambitions, and religious antagonisms.

In the period of turbulence which began with the '80s all three of these influences were at work. It was satisfactory enough that the position of farmers in Ulster had been made somewhat easier for tenants than in the other provinces. Previous to 1880 they had been at the mercy of their landlords who frequently demanded

exorbitant rents, and if these were not paid, evicted the tenants remorselessly. More security was obtained when Mr. Gladstone's Act of 1881 gave them the three famous "F's"—Fair Rents, Free Sale, and Fixity of Tenure. In a peculiar way this act was a boon to Methodists and Presbyterians, because the power of the landlords was often used in the interests of the Established Church. The 1881 Act was a highly popular measure, but in spite of it, Mr. Gladstone's popularity was substantially diminished in Ulster when, in 1885, he declared for Home Rule and introduced into Parliament his first Home Rule Bill which had as its purpose to set up an Irish Parliament. A little later in the year Lord Randolph Churchill addressed a monster meeting in Belfast and gave them a slogan which was at once caught up, "Ulster will fight, and Ulster will be right." It was not long before Ulster, or at least Belfast, did fight. Tempers rapidly flared up in the city, and furious rioting exploded, principally in the Shankill Road area. The Protestant employees at the machinery shops of Messrs. Coombe Barbour's, on the Falls Road, had to pass to and from their work by a district which was largely Roman Catholic. Other large factories were in the same zone. Fights were provoked and rapidly extended into riots in which the main battle ground was the Shankill Road, the Falls Road, and the streets between. The shipyard workers from Messrs. Workman and Clark's and Harland and Wolfe's yards were also involved in the melee. Men and women were seriously injured and some were killed. The situation rapidly worsened and the police were unable to control it, so that the military had to be called in. Both police and soldiers were themselves attacked, and were abused as "Morley's Murderers." So fierce, long-continued and turbulent were the riots that a Parliamentary Committee was appointed, and in time the trouble subsided, though not before a great deal of damage was done to persons and property. Many houses were wrecked and burned, and the cobblestones with which the side streets were paved were ripped up and used as ammunition. A number of Methodist people were among those who were seriously hurt, but what was somewhat strange about the affair was that on each Sunday our congregation in Falls Road Church met as usual for worship, although almost all of them had to pass through dangerous areas. It should be mentioned, also, as an act

of personal heroism that Rev. William B. Lumley, who was the minister of Falls Road Circuit, carried on his pastoral work through the period uninjured. It is also important to record how in the times and streets of violent disturbances the churches did valuable service for peace. The ministers of various denominations banded together and in company paraded such areas as Sandy Row at nights calming the bitter hostilities and provocations of angry people.

As has been indicated above, there was a similar turbulence in the rural areas of the country. War was waged by "Captain Moonlight" against the landlords and their agents. Attacks were also directed against those farmers who dared to pay their rents. Once more, as had happened in 1860, the horrid dilemma challenged them: "Pay your rent and you will be shot by Captain Boycott; refuse to pay your rent and the 'Crowbar Brigade,' that is to say the land agent with the bailiffs, will eject you from your home, leave you on the road-side with not a roof over your head, burn down your house and furniture and seize your cattle." It was a cruel alternative, and a number of Methodist people solved it by going off to England or America. The Committee of Privileges and Public Exigencies issued a statement strongly opposing the Home Rule Bill, on the ground that Home Rule would undoubtedly mean Rome Rule. While Irish Methodists were thus in general opposed to the proposed measure, there was among English Methodists a division of opinion based largely on political party allegiances; consequently the Irish Conference in its resolutions on the matter felt bound to "soft-pedal" its statements, and "expressed the earnest hope that in the progress of this exciting controversy nothing may be said or done by any member of the Methodist Church which shall be contrary to the spirit of Christian moderation, or inconsistent with the time-honoured Methodist maxim, 'The friends of all and the enemies of none.' " It was a vain hope, because there were hotheads among the Methodists as among the other groups—people who had strong convictions, and expressed them. A small section of the Church was in agreement with Mr. Gladstone's views but the brotherhood of the ministry and of the church was not seriously impaired. A few ministers and laymen issued pamphlets on the Home Rule question, the attitude taken

being represented by the title of one of them, "Shall the Loyal be deserted and the Disloyal set over them?" Of those who thus approached the public (specially the public in England) the chief writers were the Revs. William Arthur, Dr. McKee, Thomas Pearson, Dr. Wm. Crook, and Dr. Nicholas. One pamphlet on the other side was published by the Rev. William Crawford, M.A., who was in favour of Mr. Gladstone's policy.

Apart from the Home Rule issue there were at this period a number of pamphlets printed and distributed by the preachers. It was as if an epidemic of print had taken place. Ministers published sermons on topical matters, principally dealing with the life and death of notable members of the Church. Rev. William Crook, D.D., was fertile in his published obituary sermons. Many tracts were written also on Total Abstinence, and on wrongness or rightness of using port wine at Holy Communion. This latter topic (mentioned above) was a cause of contention on several circuits. In Lurgan, for example, a compromise was adopted of having grape juice used on alternate occasions with ordinary alcoholic wine. It is recorded that the duty fell to the lot of the hard-worked wife of the superintendent minister on Saturday night to buy several pounds weight of grapes and crush them for the liquid. In other churches there were two separate tables for the people who differed in their principles.

It must not be suggested that all the interests of the Methodist people were concentrated on opposing Home Rule in 1886 and onwards. The life of the Church was proceeding in its normal channels, and a number of interesting developments were taking place. In 1883 a General Assessment was devised to levy a settled sum on all circuits for such purposes as to meet the expense of the education and maintenance of the children of ministers, and for the training of ministerial students. This assessment became much broader in its purposes in later years, and it corresponds to the Sustentation Fund of other denominations. Progress was taking place also in the building of churches. The foundation stone of Clonliffe Church and School in Dublin was laid in 1885 by Bishop Matthew Simpson of United States. On that occasion he received the usual complimentary silver trowel, and it is interesting to know that after his death this trowel was presented to the Smithsonian

Institute in Washington, where it is on exhibit. The relations between American Methodism and Ireland were illustrated in 1884 by the visit to the Irish Conference of Rev. Dr. Butler while on his way to visit the churches in India, which had been planted under his direction a few years previously. In 1885 an improvement took place in our work in Waterford. The church, which had been erected in 1811, was almost hidden from view in a back street. Now the city corporation, by demolishing old houses and creating a new thoroughfare, brought the Methodist Church out into the open. Thus was provided an opportunity for building a new church in a prominent position. A connection of the Denny family of Waterford took a personal interest in the matter. He was Sir Thomas Drew, who later was the architect of Belfast Cathedral. He prepared the plans of the Waterford Church which was built and opened in 1885, Rev. John Donor Powell being the preacher. Extensive alterations and improvements in this building became necessary in 1959.

An interesting development took place in 1888, when a group of young ministers on the initiative of Rev. John Hickey Moran met in Pettigo and brought into being the Junior Ministers' Convention. The names of those who met for the first Convention were: Revs. James M. Alley, W. Loftus Coade, J. Chambers, Patrick Ernest Donovan, Nathaniel R. Haskins, John W. Johnston, W. E. Maguire, Frank Moran, John H. Moran, William James Russell, James Stewart, George L. Webster, and James White. After a few years the Convention developed into one of the established organisations of the church, and proved its usefulness by the inspiration and fellowship which it gave to young preachers, and especially to those who were stationed on country circuits. One important element in its continued vigour is the fact that it restricts its membership to ministers who are not over ten years standing.

In June, 1887, there died in Lisburn Rev. Samuel Nicholson, a leading force in the ministry of the Methodist New Connexion. He was a descendant of a Huguenot family which had settled in the neighbourhood of Lisburn. He was born in 1811 and was converted under the preaching of Rev. "Jonnie" Armstrong. He was received into the Wesleyan ministry in 1835. Afterwards he

came into contact with the New Connexion and transferred his ministry to them in 1840. For almost half a century he laboured with them in and around Lisburn and Broomhedge with marked success; he was a true evangelist and had a large number of seals to his ministry, principally in Bangor, where he was minister of the Sandy Row Church (later, Queen's Parade). His biography by Mr. Edward Thomas is the chief source of information about the work of the New Connexion in Ireland.

History is not mainly concerned with Conferences and Committees, and it is not utterly out of place to refer to the trivial matter of the personal appearance of the ministers. In Wesley's time—judging from the portraits of them in the magazines—the preachers wore their hair with a kind of fringe down on the forehead. A few of those who were among the notables followed Wesley's custom and wore wigs. But wigs were expensive to buy and expensive to maintain, and indeed came to be looked on as a mild piece of ostentation. So in the period 1860-1880 the preachers wore their natural hair and were for the most part adorned with whiskers and beards. In the year 1886 there was a composite photograph of the ministers of the Conference including about 100 of them, and it is noteworthy that there is not one of them who is clean-shaven. They have beards, whiskers and moustaches of various shapes. The reason for the popularity of beards at that era is probably that which is given by Trevelyan ("English Social History"), who says that beards became popular in the years that followed the Crimean War (1856) "in imitation of our heroes in the trenches before Sebastopol." The matter goes further back, however, than the Crimean War. Wesley in his Journal (June 5th, 1749) relates how that on a visit to Rathcormack he was told of "A people risen up who placed all religion in wearing long whiskers, and was seriously asked whether they were not the same who were called Methodists." This curious notion went a long distance further back in history to Tertullian and the Montanists. Also, in the Seventeenth Century, the Council of Moscow announced that "to shave the beard was a sin which even the blood of the martyrs could not expiate." Mr. Wesley further mentions how, after a service in 1766, a Mr. M. urged him, "You can have no place in heaven without a beard, therefore I beg you let yours grow

On the reverse side—

About the centenary of his birth
This obelisk together with a memorial
Church at Portstewart where he was
brought up, has been erected by the
subscriptions of the nobility clergy and
the public at large of the British Islands
Canada and Australia, A.D. 1859.

Look reader at this monument and
learn that youth consecrated to God,
unswerving integrity of life, zeal for the
common good, and the diligent improvement
of mind and talent can raise the
obscure to renown and immortality.

The second addition is a bell installed in the tower of the church. It is one of the few bells that are in Irish Methodist churches. The story of this interesting relic is as follows: —

It is commonly known as the Moscow Bell and was cast in Amsterdam in 1631; and it was reputed at one time to have been the property of a slave owner. The Emperor Alexander of Russia presented it to the Duke of Newcastle, British Ambassador at the Russian Court, who subsequently presented it to Dr. Adam Clarke as a token of the high regard and warm friendship held for him, after his (Dr. Clarke's) retirement from his arduous labours of editing the State Papers of the Empire in the reign of George III.

One valuable development of this period was the concern for the youth of the Church. Some important organisations were founded which left a mark on Church life. The first Boys' Brigade in Ireland was formed in 1888 in Belfast. The first Dublin company came in 1891, and the earliest Methodist company in Dublin was the Fifth Company which began in 1899 in connection with the Rathmines and Rathgar churches. For fifty years it was under the leadership of Mr. Harold Crawford, P.C. In 1893 the 19th Dublin Company began in George's Hall, and three years later the 22nd Company linked the Presbyterian and Methodist Churches in Sandymount. In Belfast and Portadown and other districts the movement took a firm hold. It was followed by a number of organisations of a similar nature—the Boy Scouts in 1908; the Girl Guides and Brownies, the Life Boys, the Girls' Brigade, and

the Girls' Life Brigade, of which the first Irish company was formed in Portadown in connection with Thomas Street Methodist Church.

A more extensive movement, and of a different character, was the Christian Endeavour organisation. "C.E." began in 1881 in America under the Rev. Francis E. Clarke as a simple and humble effort to help young folk to become efficient and practical in Christian living. One of its essential features was the Monthly Consecration Meeting. To the surprise of its founder the idea spread rapidly. It was fulfilling a serious need, and everywhere in the Christian world it began to take root. Within twenty years there were 73,000 societies with four million adherents. It is said that the first person to bring the "C.E." to Ireland was Mr. J. Newman Hall, B.A., of Belfast, and in 1895 it was adopted by the Conference, and Rev. J. D. Lamont was appointed its first secretary. His activity and the energy of Rev. James M. Alley soon brought popularity to the movement. The Conference made rules and regulations, and societies began in almost all circuits. A Christian Endeavour Missionary was supported by the societies and the first missionary was the Rev. Dr. Robert T. Booth, M.B., of Hankow. Further reference will be made to Christian Endeavour. It was not the only society or organisation of its kind. For more than a generation Bands of Hope were held in which the chief purpose was the inculcation of temperance principles. They had the value also of teaching boys and girls how to recite in public. The Young Worshippers' League was another useful adjunct to church life. But undoubtedly the most useful of the organisations which began at this period was the Preparation Class for full membership. It has had a value of unusual quality. Formerly there was much lament that there were not so many conversions in Methodism as there had been in old days. But now the personal and individual contact with the young people of fourteen to sixteen years of age in these classes has done what never could have been done in missions and such efforts. It has brought them into the Kingdom as intelligent Christians.

On January 4th, 1884, the first issue of an Irish Methodist Journal appeared. It has been seen already how the Rev. William Crook founded "The Irish Evangelist" in 1859 (page 7). After a life of twenty-four years this paper found it impossible to carry

on, and closed down. A private company was formed in 1883 which began the publication of "The Christian Advocate," a weekly paper which was published in Belfast. Its first editor was Rev. Dr. Donald, and after a little time he was succeeded by Rev. Richard Cole who for forty years undertook the publication with amazing success. The changed conditions of the country after 1922, and the failure of Mr. Cole's health, necessitated his retirement from the editorship, and another company was formed without delay to issue a new paper "The Irish Christian Advocate." A group of ministers took over voluntarily the editing of it, without remuneration, and made a success of it. Another Methodist journal also came into existence, "The Irish Methodist Church Record." It was sponsored and edited by the Revs. James D. Lamont, Caleb S. Laird and James M. Alley, with Mr. Robert Morgan. It continued publication until 1929 when it was incorporated with "The Irish Christian Advocate." In 1904 another journal began publication for a short time, "The Methodist Review." There were only a few issues.

The Conference of 1888 recorded the death of Mr. James Jameson, a member of the Centenary Church, Dublin, a man of unusual generosity. Although not a wealthy man he had, from 1865 to 1887, contributed an annual gift of £200 to the Home Mission Fund, and the officers of that fund were directed to place a memorial stone over his grave in Mount Jerome Cemetery.

While the Conference of 1889 was in session in Cork a tragic accident took place at Armagh. The children of the Methodist Sunday School were being taken on their annual excursion by train to Warrenpoint. On its way to Goraghwood, the train which was heavily laden was unable to climb the long 'bank' to Hamilton's Bawn. It was decided, therefore, to divide the train and let the front portion be pulled up to Hamilton's Bawn station. Then the engine was to return and bring up the rear portion to the top of the rise. Almost immediately the rear portion began to slide back down the incline and quickly accumulated great momentum. It drove violently into a second train which was following it and both trains were wrecked in the collision. The death roll and the list of injured were immense. There was scarcely one Methodist family in Armagh which was not plunged into mourning. The

Superintendent Minister, Rev. Wm. McMullin, was away at the time at the Conference in Cork. His son, a promising young man of twenty-one years of age, was amongst those killed. For more than a generation people mourned over this tragic loss of life.

Reverting again to the consequences of the Union of 1879. In South Great George's Street, Dublin, there stood the spacious church and hall which for three-quarters of a century had been the headquarters of the Primitive Wesleyan Methodists. The building had been erected in 1820, and included the church offices and bookroom of the Primitives. The property came with the Union to the Methodists, but the union did not bring prosperity to the George's Street chapel. Its congregation got scattered. Some did not like the union; some went to live in outlying suburbs and joined other churches. Fortunately, the premises were not put up to auction or sold. They were in bad repair; the sewers were condemned; the window frames were rotting; the heating and lighting were wretched. Nevertheless the place was spacious, and it was situated right on the spot where a central mission was most needed. Around it were slum streets and tenement houses occupied by the poorest people in the city. Dublin Methodism was eager and ready to begin a city mission. The Dublin Methodist Council suggested a plan and the city congregations gave liberal help to the project. Conference gave the scheme its blessing and a representative committee from the Dublin circuits was formed. Rev. William Crawford, M.A., was chosen to be the first superintendent, and the mission was launched on its career on November 3rd, 1893. It was slow in getting into its stride, but with the wisdom and evangelical enthusiasm of Mr. Crawford, supported by such men as Messrs. Richard W. Booth, Robert Morgan, Alfred Crawford, Philip B. Robinson, Samuel McComas, William Carty, William Wallace, Thomas J. Rogers, Alfred Fannin, Richard White, and other staunch helpers, it began a God-inspired work of evangelism and benevolence. Mr. J. Robertson Coade, with his musical ability, gathered a choir and orchestra which for several years did valuable service. After four years Mr. Crawford was taken away to be minister of Carlisle Memorial Church, Belfast, and two years later, in 1899, he was brought back to Dublin to be Head Master of Wesley College. Mr. Crawford was followed in the Mission in

1897 by Rev. William B. Lumley who, in 1905, was succeeded by Rev. John W. Carrothers, LL.D.; Rev. Thomas E. Gibson was eight years superintendent and was followed by Rev. John N. Spence in 1914; William G. Wimperis in 1918; Lindsay Cullen in 1919; John England in 1931; Wesley McKinney in 1933; Johnstone Hunter in 1938, and Hugh Allen in 1950. Mr. Spence was instrumental in establishing a much-needed holiday home at Skerries. Later Mr. Hunter sold the home at Skerries and built a more commodious "Somerholme" at Laytown. During the ministry of Mr. McKinney a "Little Chapel" was built for private devotion and other similar purposes.

We have gone too far forward in the matter of time and must get back a little, and away from the metropolis. Where better than to Tullamore? In 1888 at the re-opening of the church there Mr. William Lumley made a speech of which here is a paragraph:

"Four great events occurred within the last four centuries —In 1588 the defeat of the Spanish Armada; in 1688 the coming of "The Glorious Pious and Immortal King William of Orange"; in 1788 the foundation stone of the Methodist Chapel in Tullamore was laid; and in 1888 this beautiful sanctuary in which we have just worshipped was built."

And what more could be said? Tullamore has been one of the Central Ireland circuits which has maintained a living witness over the generations.

A number of places of worship date back to this period; one was Youghal in 1880. There had been an older church from 1792; Warrenpoint also was built in 1883, Sydenham and Carrickfergus in 1884. Larne also was built in 1884; the present church in the town would seem to be the third Methodist place of worship in Larne. Smith's "Consecutive History" mentions a church erected in 1804. This in turn was followed by a church and manse in Pound Street in 1826, and the present church was erected in 1884. In Agnes Street, Belfast, there had been for many years mission work carried on. It began in a little hall constructed of two cottages in Harkin's Court. The first church had been built in 1864.

A remarkable woman, who became widely known, was Miss Anne Lutton, who died in 1881. For much of her life she lived in Moira, but in later years she went to Bristol where she died. She

had an extensive acquaintance with languages, and was a poet, a preacher and a saint.

The Conference obituaries contain names of many important ministers who "put off this tabernacle" and left worthy reminders of their life and work. Rev. James Benjamin Gillman (1800-1888), born in Kinsale. He was a student of Reformation Theology and had a good knowledge of the Hebrew and Greek Bible. He died in Limerick and his remains were interred in the Palatine Burial Ground at Ballingrane. Gibson McMillen was born at Templepatrick. For many years he was the representative of the English Mission Committee supervising the mission stations and schools. William Parker Appellbe (1807-1882), a native of Bandon, was theological tutor at Methodist College and a vice-president of the Conference. Robinson Scott, D.D., D.Litt., was the first governor and chaplain of the Old Connexial School in 1845. In 1855 the Conference delegated him to go to United States and Canada in the interests of the fund for the Extension of Wesleyan Agency in Ireland. His labours in raising money culminated in the building of Methodist College, Belfast, in which College he held from time to time the offices of President, Theological Tutor, and Treasurer. Queen's College, Belfast, gave him an Honorary Degree, and he was a member of its Senate, and later of the Senate of the Royal University until the time of his death. William Graham Campbell (1805-1885), born near Sligo, was for 33 years the General Missionary labouring in almost every county of Ireland. He was greatly owned of God in his work. He was the author of the "Life of Charles Graham." Also, there was John Liddy (1806-1886), born a Roman Catholic, but converted through reading the Bible. William Smiley, LL.D. (1850-1886) the last theological student sent from Ireland for training at Didsbury College. Robert Hazelton, M.A. (1823-1888), who was deputed to go on a collecting tour in America and Australia and New Zealand, and raised money for the erection of Wesley College. He died at Queenstown. Rev. John Dwyer in 1880 died in Enniskillen. He contracted smallpox in visiting a patient with the disease and died at the early age of 54. He was author of a biography of Mr. Thomas Averell Shillington, J.P., of Portadown, whom he described under the caption, "Christian Thoroughness."

*“ Chieftains they were, who warred
With sword and shield;
Victors of God, the Lord,
On foughten field.
Redeemed with precious blood
From death and sin;
Sons of the Triune God
They enter in.”*

Note.—Other Churches built at this period were Schull 1882, Maryboro 1884, Mountpottinger, Swanlinbar, Killeshandra 1887.

CHAPTER IV

A NEW CAPITAL

1890-1900

IN the year 1842 William Makepeace Thackeray toured Ireland. He came to Belfast and described it "As neat, prosperous, and handsome a city as need be seen . . . it looks hearty, thriving and prosperous, as if it had money in its pockets and roast beef for dinner." Of course it was a small place in 1842 compared with what it was to become a century later. Partly as a result of the development in ship-building, an industry which gave employment to many thousands of men, and partly as a result of the increased linen manufacture which brought employment to the female side of the population, the city advanced by leaps and bounds. In the year 1800 it had a population of about 25,000 at a time when Cork had 70,000 and Dublin 172,000. A century later the Belfast population had increased to almost half-a-million, and it had risen to the rank of a city—a modern city highly industrialised and having a culture and individuality of its own. Its character of strong self-reliance owed much to its Protestantism. (Belfast received its Charter 27th March, 1613, from King James I. In 1888 it was raised to the rank of a city, and in 1892 a further charter conferred on its mayor the title and description of Lord Mayor.)

Methodism was late in coming to Belfast, and at first was slow of growth, but in the decades now to be described the Methodist influences increased in number and power with rapidity until it became in effect the Methodist capital of Ireland.

It is difficult to picture the appearance of Belfast in the '60's and '70's. It had a very different look from today. There was a busy central area near the river; beyond this, on both sides of the

Lagan, suburbs straggled out thinly, built over sparsely with private houses and occasional factories and mills. There were farms and some stretches of swampy ground where now are populous streets and avenues. Horse trams had recently appeared on the roads. The 'sixties saw the beginning of a great trade boom. When the American Civil War cut off the world supplies of raw cotton, Northern Ireland stepped in with full strength on the linen trade. Similarly, the ship-building firms of Harland and Wolff, and McIlwaine and Lewis, and Workman and Clark ushered in a brilliant new era. The rope works and tobacco manufactories flourished. The Ulster Hall was built in 1862; a new water supply came in 1868; and in the same year Methodist College was opened. The College was severely criticised at the time as having been built too far away from the city. It had open fields in front and behind, and in every direction. It was not long, however, before this aspect of the College was much altered. The city spread out and the College was soon surrounded by avenues and streets. Methodism also expanded widely.

The extent of the Church in Belfast can be seen, for example, by a study of the circuit plans of the two circuits on the north side of the town. The Sunday services of the Frederick Street Circuit in 1866 were held at Frederick Street, Old Lodge Road, Ligoniel, Whiteabbey, and Silverstream. The Falls Road Plan for 1870 covered Falls Road, Hutchinson Street, Lower Falls, Wilson Street, in which places Sunday services were held, and Whiterock on Mondays.

The events which must, however, call for more special description at the period under review are the Central Missions.

The years 1890 to 1900 used to be termed "The Naughty Nineties," but in the history of the Methodist Church they were a period with a deepening concern for the souls of men. In London, under the inspiration and leadership of the Rev. Hugh Price Hughes, the West London Mission was founded and flourished in St. James' Hall, Piccadilly. It was followed by a number of other missions established in London and in Provincial towns. In Ireland, Hugh Price Hughes was held in high esteem as a preacher, a leader of public thought, as Editor of "The Methodist Times," and as President of the Conference. He had definite democratic principles

and a large following among working-class people, as well as amongst the higher proletariat. He was sympathetic with the demand for Home Rule for Ireland—at least until Parnell's fall from public favour. When the Irish leader became involved in the O'Shea divorce suit, Hughes altered his attitude and announced that "What was morally wrong could never be politically right." This pronouncement was received with satisfaction by the Irish Methodists; and among a much wider public it gave rise to the phrase, "The Non-Conformist Conscience."

The enthusiasm and striking success of these great city missions in England had its effect in Ireland, and in 1888 the Conference set apart the Rev. R. Crawford Johnson as a General Missionary for Belfast. It was an inspired choice of a man destined to be the founder of a great religious enterprise.

He opened his evangelistic campaign in a small way. He set up a canvas tent in Sandy Row and embarked on his venture of faith. Later, he had as his colleagues the Rev. James Grubb, whose ministry made a profound impression; Mr. James Dixon, the soldier evangelist, and Miss Munroe, a deaconess. The tent at the best could only be a temporary expedient, and Dr. Johnson had to seek a more suitable place for services. A few yards away on the south side of the Great Northern Railway Station at the corner of Hope Street and Great Victoria Street there was the building of Ginnett's Circus, and here for a few months the work was carried on. Other halls were requisitioned later—St. George's Hall in High Street, and the Ulster Hall, but later the missionaries had to go back to the circus. The success of this venture compelled those in authority to face the problem of erecting a permanent building, and a most suitable site was obtained on the Grosvenor Road. Here the first Grosvenor Hall was built in 1894. It cost about £5,000 and had seating accommodation for two thousand persons, and before long it became the most notable centre for evangelistic and philanthropic work in the city. It was calculated that frequently 8,000 people were reached by the week-end services and meetings. Dr. Johnson became one of the best-known figures in Belfast. He usually travelled around the city on an Irish side-car, and day and night he was on his Christ-like tasks. Thousands of people who were later scattered

over the world could testify to the fact that the Grosvenor Hall was the place of their spiritual birth. Many of the poorest children of the city were helped in it, and broken men and outcast women found in it their way to the Cross.

This old building which was largely constructed of wood and metal began to decay and called for replacement. For thirty-one years it had done service. By the generosity of subscribers in Belfast, England and America, a new Grosvenor Hall was erected in 1926, with its main frontage on Grosvenor Road and its rear frontage on Glengall Street. It was opened by Mr. Joseph Rank. The new hall cost £50,000 and was one of the most modern auditoriums in Ireland. It provided ample accommodation for the social and philanthropic work of the mission, and special provision for work amongst the young. The increased size of the building was only a single factor in the development of the mission. For many years the Sunday afternoon service and the evening service saw four thousand people present. There was also the Sunday afternoon open-air service at the Custom House steps, the "down-and-out" service with meals for hungry men, the home for orphans and needy children near Donaghadee, and the work of deaconesses and a large number of volunteer agencies. These, of course, are only the headlines of some of the extended operations of the mission. Dr. Crawford Johnson died in 1914 and was succeeded in the superintendency of the mission by the Rev. Robert M. Ker, who had been his colleague from 1898, and he again was followed, after several years of great service, by Rev. John N. Spence. Mention will be made later of the enterprise of "Childhaven," which was linked with "Craigmore Home" and became a holiday home for "back-street" children and later developed into an orphan school of a more extended usefulness. James Dixon, the Soldier Evangelist, has been mentioned. He had lost an arm at the battle of Tel-el-Kebir. He was converted at Aldershot, and returned to Ballyclare, his native place, where he began to work for God. At first he conducted meetings in the country districts of Co. Antrim, but his usefulness became known in the circuits of Belfast, and from that time forward for the remainder of his life he gave himself to evangelistic work in connection with our Church. His missions were most fruitful and were the occasions of

many conversions. In particular, he gave vivid and forceful help to Dr. Crawford Johnson in Grosvenor Hall, and later he worked in Pitt Street Hall.

Prior to the First World War the Mission had a holiday home for girls and women, at first in a cottage at Helen's Bay, and afterwards in Whitehead. Early in the war the problem arose of caring for the children of soldiers on service at the front, and also in cases where the mothers were unfit guardians for them. It was a very urgent need and Rev. Robert M. Ker at once decided to turn the holiday home into a refuge for these children. Soon it was filled, as were also several other houses which were taken over, until more than 150 children were being cared for. When the war ended the need did not end. Not all the fathers returned, and to these orphaned children other needy young people were added and the home became an orphanage; but the buildings were not suitable and were sold. In the meantime Mr. Hugh Turtle, a generous supporter of the Mission, as well as of many other good causes, had bought a splendid house near Millisle and given it as a gift for orphan work. The house was altered and enlarged, whilst a children's holiday home and a warden's cottage were built on adjoining ground. Thus began a children's colony which was given the appropriate name of "Childhaven," a colony which for many years has done a gracious and Christian work. Two other agencies of the Mission may be mentioned—an Arab school was held in a disused shed at which more than 500 of the city's poorest children were fed and taught. Also each Sunday evening during the winter more than a hundred of the neediest men from the lodging-houses of the city were, and continued to be, entertained to tea, and join in what is termed a "Brother-Man" service.

Rev. John N. Spence, in his reminiscences of the work of the Mission, tells how, "at my first service I was introduced to a little man whom I came to know as typical of many in the congregation. On a Saturday night, drunk, and with half a pint of whiskey in his pocket, he wandered aimlessly into one of tent mission meetings. Drunk as he was, the Gospel message found him, and he left the tent a new man. Next morning he found the bottle of whiskey in his pocket; he poured the contents out of the window, and by his changed life showed the reality of his conversion."

Among the many triumphs of grace won through the instrumentality of the Rev. James Grubb and the Belfast Central Mission was "Billy" Spence. He had been an illiterate, drunken "tough" of the Shankill Road. In his colloquial way he described his home—"I lived in one of them wee houses with Mary Ann. It was the sort of house where you could put your arm down the chimley (!) and open the front door." On one occasion when home for a time from the "Milishy," and mad with drink, he jumped clean through the plate-glass window of a public house; often he was arrested by the police. At Easter, 1890, he heard the Gospel appeal made by Rev. James Grubb at the Custom House steps on a Sunday afternoon, and his better nature was stirred. He became deeply penitent. His daily work was on board a "mud skow," a dredger barge on Belfast Lough. On this lighter, in his despair and penitence, he called on Jesus the Saviour for help, and there and then Jesus found him. His distress evaporated, his fears flew, and he got up from his knees on the deck and sang aloud in his strange new joy. As he said, "The very 'say-gulls' flying over my head were singing, too."

He could neither read nor write, but he learned to read so as to know the Gospel story, and he began in his own way to witness for his Saviour among his working-class companions. He was plain-spoken with a broad Belfast accent and vocabulary; and soon in various tents and halls, in churches and at street corners he was the means of leading people to salvation. He was persuaded to give up his ordinary daily job and devote himself to evangelism. For over thirty years he was engaged in this incessant and strenuous labour for his Master, and in his evangelism he visited Canada and United States where he attracted much attention and large attendances. In spite of his popularity and publicity he never lost his head, but to the end remained a humble, devoted, thankful servant of God, eminently useful in His service. He died in 1924.

There was another Belfast labourer who was a real "Triumph of Grace"; he was "Ned" Howard, who for almost a quarter of a century was one of the brightest and most earnest workers in Grosvenor Hall. Born in a slum, his youth was spent in a dissipated round of drinking, gambling and crime. When he got married and set up a home of his own it was a most miserable place, for

although he was able to earn good wages, he spent most of it on drink, and his children were left without proper clothes, and food at times. In April, 1905, after a fierce bout of drink, he was in a dreadful and distressed state of mind and body as he lay in bed trying to get sleep and finding none. The fact was that God was wrestling with him. The next morning, in an agony of soul, he got into conversation with David Walsh, a member of Grosvenor Hall, who worked alongside of him on the Queen's Island. To him Ned poured out his soul and besought his help. Lovingly and patiently, David led him to the promises of salvation. At the breakfast break he went homewards across the Victoria Park, walking like a man in a dream, and crying to God for help. Nor did he cry in vain. Till the day of his death, twenty-five years later, he never forgot the spot nor the moment when the word of pardon came: "At twenty-five past eight my burden rolled away." He hurried home and told his wife he was "converted." She thought it was only another delusion brought on by whiskey. After breakfast he went back to the shipyard, and at once announced what had happened. A few laughed in scorn. Some thought it was a cute dodge to get money from the Grosvenor Hall; but the Christian men in the yard stood by him and helped him. Later he ventured to give his testimony in public, and it was found he had more than usual gifts of evangelising. For a quarter of a century he continued to exercise these gifts at the Custom House steps, in the open air, at the corners of streets, and in the Grosvenor Hall. He had a wonderful power of appeal. He died tragically in December, 1929, greatly lamented.

There is an important sidelight on Ned Howard's life and work which should be recorded.

Dr. W. L. Northridge was on the staff of the Central Mission for five years. During that time he conceived the idea of studying Belfast's 'underworld,' and so for a year he visited selected public houses, common lodging houses and other places of refuge for those who were at that time spoken of as the 'down and out.' He knew that Ned was the one person who could act as guide for Ned had himself been for many years before his conversion one of the 'down and out.' Dressed in the garb of shipyard workers, and with grimy-looking faces as if just home from work,

they sat for hours in public houses sipping dry ginger and talking to all who entered. As midnight approached they made for the lodging houses where often they were refused admission. However, in these ways they gleaned much information at first hand about the conditions in which thousands lived in the 'underworld,' and in particular about the degradation caused by excessive drinking and attendant evils. The facts, which were interspersed with many amusing incidents, formed the contents of several addresses given in the large hall of the mission—addresses that drew packed congregations. Later, the material was printed in pamphlet form and 100,000 of these were distributed freely by the Irish Temperance Alliance in the interests of temperance instruction and propaganda.

Nor were these the only amazing stories in the history of the Mission. There was, for instance, Peter Donnelly, the son of a Roman Catholic farmer near Ballybay. He was brought up in a pious home and trained in Romanist surroundings. He was in due course confirmed by the Bishop, but shortly afterwards he learned to drink and became an addict. There was, however, in his heart a disgust at the sinful life he was leading. He asked his priest about it and was given penance to do—going round the Stations of the Cross on his knees, and other holy exercises, but they were of no avail. In the autumn of 1889 Peter fell and broke his arm and was taken into Monaghan Infirmary. There he came across an old and tattered Bible and began to read it. It was his first contact with Holy Scripture. It opened a new world to him, and when he left the hospital he bought a Bible for himself. He did not know where to hide it from the eyes of his family, so he put it in a haystack in the farmyard and secretly studied it. His mind was enlarged and his heart opened and he began to go to a Protestant Church. It was disastrous to him, for his people at once cast him off. He left home and went to Belfast where he came into contact with the Grosvenor Hall, and with Rev. James Grubb and Rev. Dr. Crawford Johnson. What was more to the point, he met his Saviour and became an enthusiastic and witnessing Christian. He was sent to the Joyful News College at Rochdale, and prepared to be a Methodist preacher. After his training he emigrated to America and was received as a minister there, but it was not for long. He was caught by tuberculosis and in 1897, after

a brief but fruitful ministry, Peter passed home to God. He wrote the story of his life and conversion in a brochure with the title, "The Bible in the Haystack" (published 1890).

In 1894-5 a new Church "floated off" from the Central Mission to Duncairn Gardens under the control of Rev. James Grubb. His great ministry soon had the church filled. Attached to it was one of the largest national schools in the city. For many years it was a prominent circuit in Belfast, until it was destroyed by the "blitz" in the Second World War. Later it was replaced in 1957 by a new church built on the Cavehill Road.

Our gaze must, however, go now to the north side of the city, where in 1894 another Mission, the North Belfast Mission, was born.

In Frederick Street there were two important buildings in the '90's—the Belfast City Hospital and the Wesleyan Methodist Church. When the Irish New Connexion Methodists joined with the Methodists, their chief chapel, named "Salem," in York Street, was bought by the Methodists, and the Frederick Street chapel, being superfluous, was sold. The Rev. William Maguire, a Fermanagh man, of powerful body, strong personality, endless initiative, and consecrated devotion, was appointed by Conference to undertake mission work in the Salem chapel. He remodelled the building, and renamed it the "People's Hall." The hall was situated in one of the chief thoroughfares of the city, and it was in the midst of a most needy area of Belfast. Classes and clubs of various kinds for boys and girls were set going. Other remedial agencies were inaugurated; for instance, a room (at a later period) was set apart as a solarium for ultra-violet treatment of the sick; this continued down to 1955 when it became unnecessary because the Health Services of the city provided these treatments. A holiday cottage was taken in Donaghadee, but before long it proved to be altogether inadequate for the need. Through the energy of Rev. W. Johnstone Hunter, the son-in-law and successor of Mr. Maguire, a large and well-equipped holiday home in Millisle was built and opened in 1927; it had accommodation for about a hundred children. After nine years' work in the Mission, Mr. Hunter was succeeded by Rev. John W. Stutt in 1929. Mr. Stutt, a man of much energy and vision, developed the work still further. He established the

Solarium mentioned above, and two homes for aged people in the Sydenham district, and also a home for business girls and girl students in the Antrim Road. Further, the Mission expanded into several branch churches over the years—Jennymount (1936), Whiteabbey (1941), Glengormley (1937), Greencastle (1939) and Rathcoole (1956). When Mr. Stutt retired from the active work in 1954, after forty-one years travelling, the Conference made a record of his ministry as having been “fired by a passion for the spiritual and social welfare of the people.”

The growth of these two missions in Belfast is a story of divine advancement and even romance.

The beginning of the missions in Belfast and Dublin coincided with a new mission also in Clooney Hall, Londonderry. In 1893 the Rev. P. Ernest Donovan was appointed second minister in Derry, and at once began to develop mission work among the poorer sections of the city. He took over the old Primitive Chapel in Waterside and enlarged it and fitted it up, and founded, in 1894, a work that has done an immense amount of good in difficult surroundings. Mr. Donovan was followed in 1895 by Rev. Edward B. Cullen, who in turn was followed by Rev. Robert Byers. Mr. Byers established a “Poor Man’s Hostel” in a needy quarter of the city.

In connection with the North Belfast Mission, mention was made of the transfer, or the purchase of “Salem,” from the New Connexion Methodist authorities in England, in 1904. The other properties which were transferred at the time were chapels in Clementine Street (Belfast), Ballyclare, Newtownards (“Zion”), Broomhedge, Priesthill, Ballinderry, Megaberry and Queen’s Parade, Bangor. The church at Queen’s Parade met the needs of Methodist work in Bangor for a number of years. It was at the very centre of the town but it was too small for the congregation, and in 1891 a second church with a hall and a manse was erected on Hamilton Road, forming another circuit. The Hamilton Road Circuit enlarged its area by building a new church at Ballyholme, and the work at Sandy Row (or Queen’s Parade as it was now called) was extended by the building of a new church at Carnalea.

In 1910 the Conference took over from the Primitive Methodist

Church of England the chapels at Shankhill Road and Donegall Road and paid them the sum of £2000.

The vitality and popularity of the City Missions have not been so spectacular in more recent years. The reason is not far to seek. With the advent of better health and welfare services there are not so many extremely poor and "down-and-outs" as there used to be; decent working-class people, if indeed they retain their allegiance to religion at all, prefer to be associated with a regular church rather than with a mission. Actually it has been a characteristic of Methodism through a long portion of its history that it tends to saw off the branch of the tree on which it is sitting. People who have been slaves of drink and living in squalor come to a Methodist Mission, and, after conversion, are rescued from their sordid environment. They begin to prosper in a quiet, moderate way, and they rise above the society in which they formerly lived. They want their children to mix with better class companions, and as soon as they can they move out of mission surroundings into a life that seems to them to be a little more respectable. That is the fate that happens to City Missions, but it is a laudable and worthy fate, because a mission is always suffering bereavement by reason of its success, and in a larger sense the same is true in some respects of the Methodist Church itself.

But there is still another mission to be mentioned. In 1897 the Central Ireland Mission came into being. It was largely the outcome of the indefatigable work of the Rev. William Harpur, who, along with two Church of Ireland clergymen, felt it laid on their hearts to go forth and declare the Gospel in the fairs and markets of the central and southern counties of Ireland. Obloquy, persecution and personal assault met him and his companions, but gradually as he became known he was often welcomed in the towns which he visited. Not always, however—on more than one occasion he was injured by hostile mobs. In Clifden, for example, they poured tar over him as he was standing to preach in the street. Not only were his clothes destroyed, but for several weeks he suffered from painful eczema as the result of the tar.

The work of the open-air preachers was not always grim; it had humour at times. For instance, there was an open-air meeting in Roscrea at which "Rev. W." was speaking. He was interrupted

by a tipsy "gom" who kept on repeating that he was a Munster Fusilier. The preacher took him up on this point.

"You were a Munster, were you?"

"Yes; I know all about fighting and soldiering."

"Do you remember your drill?"

"Of course."

"Then (he commanded)—Attention."

The fellow stood straight, with his heels clicked.

Then commanded Mr. W.: "Quick march."

The fellow started off at high speed down the street, to the amusement of the crowd, and dared not face their jeers by returning. The service went on with quietness and attention.

Concurrently with the growth of missions, the usual circuit work of the Church was advancing with vigour both in town and country. In 1801 a small chapel had been erected at Ranelagh, Dublin, near the residence of Mr. Arthur Keene, the friend and host of Rev. John Wesley. It was a poor little place of worship, and after a few years a larger church was built in Charleston Road, which was then in the heart of the country and in the district known as "The Bloody Fields," and a manse was built beside it. This was the first church of any denomination to be erected in the growing township of Rathmines. This suburb grew rapidly, and after some years it was necessary to have a larger place of worship. Accordingly, the present church was built in 1892 on the site of what had been the manse, and at the side of the former church which now became the hall. In addition to this development, a new church, as has been mentioned, had been built in Brighton Road, Rathgar, in 1874. It was enlarged in 1895 and further enlarged in 1923. National schools were added in Rathgar Avenue in 1896, and these also had to be enlarged and reconstructed in 1951. In this way a centre of strong vigorous Methodist life was assured in the southern suburbs of the Metropolis.

In the same period an even greater growth was taking place in Belfast. In 1894-1900 three important churches were built, Osborne Park was erected in 1894; Woodvale in 1897, and Lynn Memorial in 1900. This last-named church received its name in memory of Surgeon Major-General J. Lynn, M.D., Armagh. It was the result of the enterprise and labour of the Rev. Edward

Hazelton, who was the son-in-law of Dr. Lynn. Woodvale Hall dates back to 1895 when Rev. George Thompson, impressed with the need of a mission in Upper Shankill, bought a section of the old building which had been part of the Belfast exhibition on "The Plains," and planted it at the upper end of the Shankill Road, and began mission work in it. For almost half a century this nondescript building served its purpose as a Methodist place of worship, but it began to decay badly and it was replaced by a handsome church in 1939. In 1884 the church of Crumlin Road was opened. It was an offshoot of the Donegall Square congregation. A number of families had been gathering together for worship in a schoolroom of Messrs. Ewart's mill, and also in a room belonging to the Brookfield Mill. They were the nucleus of the new congregation at Crumlin Road. It was from this church that Lynn Memorial Church took its rise, when the new thoroughfare of Oldpark Road was constructed.

The needs of British soldiers in Dublin called for a place of worship and the chapel at Inchicore was built in 1886. It was the successor to a preaching room known as "The Bethel" which had been acquired in 1828 at Goldenbridge principally for the use of the soldiers and their families who were stationed at the Richmond Barracks. Because of the need for schools in the area a national school was built which through its long history has been of much service. So long as British troops were stationed in Dublin the Old Gravel Walk Chapel did a successful work among the military, a work which ended in 1922.

During this decade there was progress reported in the south as well as in the North. After the Union with the Primitives, the Primitive Wesleyan congregation which met in French Church, Cork, continued as a separate congregation with a minister of its own, but it soon became apparent that it was unreasonable to carry on two Methodist churches within a few yards of each other and, therefore, French Church had to be closed. It will be recalled by readers that French Church was originally the congregation of French Huguenots who settled in Cork in the seventeenth and eighteenth centuries. When French Church was closed it was still held by the Methodists. In the meantime there had been growing up a congregation in the neighbourhood of St. Luke's and, further,

there was a considerable number of Wesleyan soldiers in the barracks for whom church accommodation was needed. The little hall in use at Barrackton was not large enough, and a new church was erected on Military Road. It accommodated about four hundred; it was a handsome building and had a good schoolroom. It was opened September 25th, 1895. After the withdrawal of British troops from the city the church became superfluous and was sold. The Central Hall also had been built in Academy Street and opened March 4th, 1899. In the year 1896 Wesley Chapel had a disastrous fire which damaged the organ, the gallery seats, and the ceiling. Fortunately, French Church had not been sold or dismantled, and services were held in it for the six months until Wesley Chapel was habitable once again.

It was natural that, after the Union, a number of churches of the Primitive Wesleyans became superfluous and were closed and sold. It was a ruling of Conference that the title "Methodist Church" must be removed when a chapel was sold, but the ruling was not obeyed in all cases. Some became garages, some became cinemas. In Fivemiletown the Primitive Church became a creamery, and Rev. William Maguire used to say it was a very proper use of the old church, "Because all the cream of the county used to find its way there!"

In 1892 it was felt by some that enough opportunity was not being given to the members of the Church to discuss the matters of moment which continually arose, and a Methodist Council was established in Belfast in May of that year. In October of the same year a similar organisation began in Dublin. The first president of Dublin Council was Rev. Wallace McMullen, D.D., and its secretaries were Rev. George R. Wedgwood and Mr. Robert Morgan, J.P. Quickly this Council became an effective force in the Connexion. It led the way to several important alterations in Church life, and was the first to suggest the establishment of the Dublin Central Mission in 1893. It was well directed by its secretaries, notably Messrs. A. M. Fullerton, who was secretary for twelve years, and Herbert G. Smith, LL.D., who held office for over thirty years. One kind of work done by the Council was to bring to Dublin eminent lecturers. In 1912 Rev. James Hope Moulton, D.D., D.C.L., was brought over and delivered a series

of lectures, and another series in 1915. His special topic was to deal with the newly-discovered papyri and their bearing on New Testament ideas. Rev. Frank Ballard, M.A., D.D., came in 1914, and Professor W. F. Lofthouse, of Handsworth College, gave a series in 1923. Rev. Leslie D. Weatherhead, and Rev. W. F. Howard, M.A., D.D., also came to the Council for lectures. The Council also arranged in 1907 a celebration of the Bicentenary of the birth of Charles Wesley; and likewise a service and hymn festival in 1938 in connection with the Bicentenary of the Conversion of John Wesley. The Council also arranged to have a memorial plaque erected in St. Mary's Church, in memory of the first service which Wesley conducted in Dublin in that church in 1747.

Two other developments may be mentioned which, while not being directed by the Methodist Council, were to some extent inspired by it. In 1898 Rev. James D. Lamont, who was stationed in the Centenary Church, Dublin, was concerned with the difficulty experienced by young men in getting suitable lodgings in the city. With the help of several laymen he rented a house in Stephen's Green West as a residential hostel, and formed the "Epworth Club." For a number of years it fulfilled its purpose but with a change of ministers in the circuits, and difficulties which arose in management of the club, it gradually faded out and was closed. More than half a century later another group of laymen, many of them Methodists, opened a hostel for students, mainly for those who had come from overseas, and named it Koinonia House, in Harcourt Street.

The Roll of Dead of this decade was unusually large, and included several ministers of eminence.

Joseph William McKay, D.D. (1819-1891) has already been mentioned. He was born at Shinrone and entered the ministry in 1840. Much of his life-work was spent in the two larger cities. On three occasions he was vice-president of the Conference. He was also representative to the General Conference of the Methodist Episcopal Church in America, and in 1880 was called to be president of the Methodist College. He was noted as a man of much wisdom and personal devotion.

James Donnelly (1828-1893) was born near Carrickmacross.

“He was a good man and full of the Holy Ghost and of faith, and much people was added to the Lord.” He was sent as delegate to the Ecumenical Conference at Washington in 1891. He died in Portadown.

Oliver McCutcheon, D.D., LL.D. (1825-1895), a native of Omagh, rendered valued service in connection with the Union. He was twice vice-president, and in 1891 was appointed president and Theological tutor of Methodist College.

Thomas Andrew McKee (1824-1897) was born at Castleblayney. He was appointed in 1864 governor and chaplain of the Old Connexional School, a post which he held for several years, during which period he laboured to get Wesley College built.

William Crook, D.D. (1823-1898) was born in Newtownbarry, the eldest son of Rev. William Crook. He took a prominent place in the 1859 Revival and as an outcome of it he originated the Connexional newspaper, “The Irish Evangelist.” He published a number of books and pamphlets but his chief work was “Ireland and the Centenary of American Methodism.” He was prominent in the arrangement of Methodist Union in 1878-79, in the introduction of lay representation in the Conference, and in the formation of the Methodist Orphan Society. The Conference justly held him in high honour and he was twice vice-president.

Samuel Hollingsworth, D.D. (1843-1898), a native of Gorey, began his life work as a teacher in the Training College in Hardwicke Street. He was received as a minister in 1870, and was appointed principal and headmaster of Wesley College in 1891, a post which he held with distinction until his death.

George Vance, D.D. (1815-1899), a native of Dunkineely, was a minister of whom Conference said he was “one of those men who laid the foundations broad and strong of present day Methodism.”

Wallace McMullen, D.D. (1819-1899), a native of the Ards, Co. Down—“it has been given to few men to fill so large a space in the work and history of Irish Methodism.” For thirty years he was the chief official of the Home Mission Fund, and was the originator of the General Committee of Management. On four occasions he was elected Vice-president of the Conference, and also he was representative to the General Conference of the M.E. Church

as well as to the Canadian Methodist Conference. Frequently he represented his church in public affairs, and "his repute for wisdom, patience, sympathy and cheerfulness was such that his advice was sought on all kinds of subjects. . . . It was a great blessing to the Church to possess such a leader, rich in years and experience with a young and earnest heart." There is a memorial tablet to him in Wesley's Chapel, London.

William Guard Price (1827-1903) was born at Newtownards, and "for many years he was one of the leaders and moulders of Irish Methodism."

For a generation after his death in 1898 the name of Rev. James Harpur was revered in the several circuits in Belfast in which he travelled. His itinerancy was brief in years but rich in spiritual blessing.

Thomas Trevor Neptune Hull (1806-1904) was born at sea (hence the name 'Neptune'), the son of an officer in the British army. He had a remarkable personality and history. He worked for a time as chaplain in Malta and Gibraltar and he was a missionary to the gold-diggers in Australia. For over 25 years he took charge of our work in Dalkey as a supernumerary, where he died in the 98th year of his life.

*"They reap not where they laboured
We reap what they have sown."*

Other Chapels built: Bangor, H.R., Glenavy, Ballydehob (1891); Ballyshannon (1892); Castlereagh Road, Ballynure (1895); Longford (1895); Tullyroan (1898); Blackwatertown (1898).

CHAPTER V

A NEW CENTURY

1900-1910

IN all the realm of human history it is probable that no half century saw changes so fundamental and rapid as those which took place in the first half of the Twentieth Century. It was ushered in by the death of Queen Victoria, whose passing was in itself the end of an epoch in British history. Five sovereigns succeeded her on the throne: Edward VII in 1901; George V in 1910; Edward VIII in 1936; George VI in 1936; and Elizabeth in 1952. Two great wars took place. Many millions of men were killed, and other millions were driven from their homes as refugees. Ancient nations ceased to exist and the names and boundaries of countries in many parts of the world were so altered that school maps used by children in 1900 were obsolete in 1960.

Social changes were even greater than the political changes. Women rose from the state of semi-retirement in which they had been for centuries and, after a belligerent struggle, obtained citizenship and votes. Further, the lot of the "underdog" was being ameliorated. For the first time the English dictionaries of 1882 had included the word "unemployed," but the miseries of unemployment were not helped until 1920, following on the institution of National Insurance in 1910. Old Age Pensions of five shillings per week were given in 1908. But the one event which more than others disturbed the Irish Methodist Church was the Irish Rebellion of 1916, and the subsequent partition of the country in 1922. In due course these events will appear in our study.

There are, however, other important changes which affected the habitual life of Irish Methodist people. There were, for

instance, several mechanical inventions and improvements which altered the lives of ordinary people, and affected the work of churches. The invention of the internal combustion engine changed the whole pattern of life in a generation. It changed horse transport into mechanical transport. It speeded up a large part of human activities. The motor car came into existence, the omnibus, the farm tractor, the business lorry, the aeroplane. Life seemed to take on a new aspect. People began to live at a distance from their shops and offices, and new housing areas began to overspill at long distances from the centre of cities. Church life soon felt the effects. Another unexpected change came with the invention or discovery of radio. The thermionic valve, that essential component in modern wireless, came into use about 1920, and within a comparatively brief period almost every home was able to share in the programmes provided by the companies. More astonishing still was the invention of television in the fifties of the century, and within a brief period of time forests of aërials sprang up in even poor streets. The influence of these three changes in life, the motor car, the radio, and television, will come up in our narrative of history later on. Moreover, there was a further change in the type of living which made an equally important alteration. It was the result of immense improvements that took place in medical and surgical treatments, appliances and skills. The expectation of life improved greatly, and we are becoming a more aged population. New medicines, X-rays, ingenious appliances, blood transfusion, and, most important of all, new health services provided by the State have combined to raise the average length of life. Tuberculosis, at one time the chief plague of Irish life, has been greatly reduced. In many ways that is all to the good, and a matter for devout gratitude, but in another way it has created for the Church new problems which have had to be faced. What to do with old age, has challenged the new science of Geriatrics. The Methodist Church has done what it could to meet this problem. It has created homes for old people, though the widow's home in "Eastwell," Dublin, is by no means new. It dates back to the days of John Wesley. But the full solution of the problem of old people has not yet been found. A Roman Catholic bishop, in 1959, urged that

the commandment to "honour your father and your mother" must have a more modern and wider application than the meaning given to it in the catechisms. It is a commandment that should continue to the last days of life, and there is (he said) a Christian duty imposed by this divine word on sons and daughters to care for their parents right to the end of their days.

It is not necessary to deal with all the new inventions and discoveries which have affected the life of the Church. Perhaps one of them, of a different kind, may spring to memory. In 1860 chapels and churches were lighted by oil lamps or candles, and were heated by primitive stoves. The built-up fireplaces in the walls of the Centenary Church are evidence of the crude methods of heating. Later there came into the churches lighting by gas, and, after long periods, electricity. Hot water pipes with furnaces came to heat the buildings, and more recently the tendency has been to use forms of electrical heating. People are beginning to look forward to new inventions from atomic heat in the distant future. But modern man seldom allows himself to get wet or cold or hungry, and will not attend services in cold buildings. Further, if he can avoid doing so, he will not walk to church more than a few hundred yards, and consequently it has become necessary to build churches within a reasonable distance of the residential suburbs.

When the Nineteenth Century was drawing to its close the Conference of 1898 considered and approved a plan to initiate a Twentieth Century Fund Appeal for fifty thousand guineas, to be used in Ireland for aggressive work in the opening years of the new century. The idea commended itself to the Methodist people and was taken up with enthusiasm and ready generosity. Several large gifts of money were received, but the fund was raised chiefly by the liberality of the ordinary members of the church. Inspired leadership was given to the movement by the officers appointed by the Conference, and more particularly by the Rev. James D. Lamont who was set apart for a few years from circuit work to act as general secretary. The subscribers to the fund numbering many thousands signed a roll which has been laid up in the strong room of the Conference. In the administration of the fund grants were given to Home Missions (£15,000); Chapel Fund (£25,000);

Education Fund (£3,500); Orphanages (£3,500); Foreign Missions (£2,000); and Supernumerary Ministers' Fund (£1,000). The purpose and motive for this movement were expressed by the Conference in the words, "Gratitude to God for the many blessings vouchsafed to our church through this century, as evidenced in the faithful preaching of the Gospel, in the multitude of conversions which have followed its proclamations, in the enlarged liberality of our people, in the influence vouchsafed to us as a branch of the Christian Church in the social and religious life of our native land, and for the innumerable other blessings beyond our power to compile or record." An impetus was given forthwith to the life and work of the Church by the success and distribution of the fund. Notable progress was made in several directions. A minister was set apart to superintend and encourage open-air work; arrangements for the work of colporteurs were placed on a firmer basis; numbers of manses were acquired and halls and schoolrooms were built; orphanages were developed; attention was directed towards providing places of worship in such holiday resorts as Killarney. Work amongst the young, and the training of theological students received much needed aid; and a grant for Overseas Missions was earmarked for the training of women candidates for the field. A further impetus to the spiritual life of the Connexion resulted from a Simultaneous Mission in which more than two hundred churches co-operated. One of the most valuable consequences of the T.C.F. was the initiation of the Belfast Church Extension Fund, a fund which has proved of the highest value in meeting the growing demands for new churches in the rapidly developing areas of the Northern capital.

The first public meeting launching the Twentieth Century Fund was held in Dublin, January 19th, 1899. There were difficulties to be overcome. The British people had become involved in the South African War which proved to be longer than was expected, and much more costly both in men and money. Trade was restricted and money became scarce. But in spite of these difficulties the Irish Methodists with an excess of loyalty and sacrifice raised a total of £52,630, including interest earned. This cheering success awakened in the Irish Methodists a spirit of Christian liberality which continued long after the fund was closed,

and left an impress on the future history of the Church. A new animation and earnestness arose in their circuits and many schemes of development were promoted. The Twentieth Century Fund was therefore no mere "bricks and mortar" effort—valuable as that aspect was—it aided the education of the young, gave help to orphan children, encouraged women missionaries, extended the preaching of the Gospel, and was a benediction to the life of the church. As the Report which was given to the Conference of 1904 said, "Bricks and mortar have a happy knack of making the preaching of the Gospel a glorious possibility." No one will cavil at the exulting tone in which the Connexion and its leaders gave thanks to Almighty God for its success. The signatories to this Report were James D. Lamont, general secretary; William R. Budd; George R. Wedgwood; John B. McCutcheon and Alexander M. Fullerton, secretaries. Conference passed a special resolution of gratitude to the Rev. James D. Lamont for his great services.

One of the supplementary fruits of the Twentieth Century Fund was the establishment of the Craigmores Children's Home, at the instance of, and by the gift of Mr. Thomas Foulkes Shillington. He was treasurer of the Belfast Central Mission and had seen the need for a home for necessitous orphan boys. He was the owner of his family ancestral home of Craig Villa near Moira. It was a large and commodious dwelling house with extensive farm buildings and about 150 acres of land. Mr. Shillington conveyed this property to the Methodist Church which welcomed the gift and made a grant of £2,000 for its equipment. The first group of children went into residence in February, 1903. Rev. John W. Johnston was appointed ministerial principal of the home, and he was followed by the Rev. Herbert H. Cornish, Rev. W. T. Brownlee, and Rev. R. H. Foster, B.A., D.C.M. The further history of the home lay in its combination with "Childhaven," already alluded to.

By a natural process of development the Church began to take knowledge of itself and its methods of working. The unknown needs of a new century called not alone for money; it was wise to set its house in order in several matters. For example, the thoughts of the Connexion began to examine the question: "What is a Member of the Church?" and Conference remitted the

matter to an important committee. Hitherto a member had been a person who regularly attended a class meeting, but now class meetings were going out of favour, and few in number. Accordingly, a change in usage was made by which the definition of a member was altered, to a person whose name was registered on a class-book, and who received a quarterly ticket. Possibly also he or she paid class-money, or it might be in some cases that they paid pew rent. This alteration, however, raised a legal question relating to property, because it was a deviation from the definition of membership which was contemplated in Wesley's Deed Poll, and in consequence it affected the trusts on which the Church properties were held. A case was drawn up and submitted to counsel for advice. This advice having been received (1909), Conference was much relieved that no serious legal danger was inherent in what was taking place in usage. Rules of membership were therefore drawn up by the Conference and made as public as possible in the congregation.

Consequential to the change in membership, two other developments followed. It was considered that the membership of the leaders and quarterly meetings was too narrow, and called for enlargement. An arrangement proposed by Rev. James M. Alley was therefore made by which at an annual meeting of Church members on each circuit, representatives should be elected to serve on the official boards of the church, in the proportion of one elected person to each fifty members.

Coincident with these internal alterations, an important development was completed in the relation of the Irish Conference to the British. We have seen how in 1903 the British Conference, in setting its finances in order, made two proposals to the Irish Conference. The first was from the British Home Mission Committee offering to pay a sum of £15,000 in lieu of the existing annual grant of £800 which had been made from the year 1826 for the support of its Mission Stations and Mission Schools carried on in Ireland. The second re-arrangement came in 1914-15 when the Committee of the Wesleyan Methodist Missionary Society, which had hitherto regarded work in Ireland as Overseas Missionary work, decided to restrict its grant to Ireland to the actual amount which it received for Foreign Missions from the Irish circuits through the

Hibernian Auxiliary (see page 28). As a result of the ending of the Home Mission grant from England it became necessary to withdraw ministers from a number of places—Rathdrum, New Ross, Passage West, Clifden, Westport, Ballymoney, Comber, Stewartstown and other places. The chapels in Oughterard and Newport were sold in 1909, grants were reduced and savings were effected in contingent expenses. It was no mere coincidence that in the years in which the Mission House Grant was being settled, the Women's Auxiliary in this country took its rise. Later it became known as the Women's Department. The first Irish Ladies' Committee to deal with Overseas Missions met in 1884. There was much concern at the fact that in India there were many orphan children in desperate need, and a few ladies gathered and formed a sewing party which met in Brighton Road, Dublin. The need was for clothing and school books, as well as for money, and the gifts were sent overseas through the Mission House. The work-meeting plan spread to other circuits and became so general that the Conference took note of it, and in 1895 added the name of one lady, Mrs. John H. Thompson of Cork, to the Foreign Missionary Committee of the Church. She was the only lady so recognised for the following ten years, but later the names were added of Mrs. T. F. Shillington, Miss Evans, Mrs. Ruddell, and Miss Wood. The visits of Mrs. Caroline Wisemen to Dublin in 1903 and 1905 gave a definite impetus to the movement, and the first W.A. Committee was formed with Miss Evans as secretary. She was succeeded by Miss Jessie Thomson, to whose great enthusiasm and personal devotion through a period of twenty-four years the W.A. owes a debt. By her visits to many parts of the land she recruited willing helpers, and a work was initiated that has been of incalculable usefulness, not merely to the work of Foreign Missions, but to the vigour and health of the home church. The Girls' League, a junior branch of the W.A., was begun, and from it came women missionaries who went to the work in Ceylon and India, China and Burma, and, more particularly, to West and Central Africa.

The work that was done in the early stages of the Women's Department by Miss Jessie Thomson, and others, has been fostered and carried on by Mrs. Aileen Crawford, Mrs. McKinney,

Mrs. Frank Anderson, Miss Daisy Pasley, Miss Nan Eames and Miss May Pasley.

A further development took place in 1910 when, for the first time, women were permitted to be members of the Conference. The first women so elected to the 1911 Conference were Miss P. Holmes of the Dublin district, Mrs. Judge of the Derry District, and Mrs. Samuel T. Mercier of the Belfast district.

Once again a glance may be taken at Wesley College, Dublin. In the year 1902, Thomas J. Irwin who was an assistant teacher in the school was accepted as a candidate of the ministry, and was continued on the teaching staff as assistant to the Principal, Rev. William Crawford. He was given some pastoral work for a portion of his probation in connection with the Dalkey congregation, and in 1910 was appointed Principal of the College on the retirement of Mr. Crawford from that position. In the following year the honorary degree of D.Litt. was conferred on him by Syracuse University, New York, U.S.A. Under Dr. Irwin's management the College became co-educational. It grew rapidly, and additional accommodation became necessary. Residence houses, "Epworth" for senior girls, and "Tullamaine" for junior pupils, were purchased. Additions were made to the College buildings, and a principal's residence was acquired. Later a beautiful school-chapel was built as a memorial to the eighty-seven old boys of the school who, in the First World War, made the supreme sacrifice. Dr. Irwin was succeeded in the post of Principal by Rev. Mortimer Temple, M.A., in 1945, and he in turn was followed by the Rev. Gerald G. Myles, M.A. Mr. Myles acquired a further building in "Burlington," a residence for junior boys. He also launched a large appeal for increased financial resources in 1959, an appeal which in 1960 aimed at the sum of £100,000.

In the hundred years of its history Wesley College has produced a continuous stream of eminent pupils. Some of them have won high honours on the rugby football field as did the Brown brothers, G. Hamlet, and Austin Carry. Many have come to worthy renown in the professions, legal and medical. It is more notable, however, how many have risen to importance in the ministry of the churches. Among these were Rev. Mortimer Temple, M.A., mentioned above; Rev. Edward Seale, who was Principal of

Portora Royal School; Rev. Gerald G. Myles, M.A., Principal of the College; Rev. Allan R. Booth, B.A., LL.B.; Rev. R. M. L. Waugh, D.D.; Rev. Ernest Campbell; Rev. Thomas Seale, Rev. Matt. Tobias, Archdeacon John Tobias, Canon Greening, Canon Roberts, and Rev. A. Leonard Griffith (City Temple, London).

In the congregational life of the church some changes were taking place which had an importance of their own. The Love Feast, which had been an integral part of church life since Mr. Wesley's time, gradually ceased to be held, except in a few places. It was a custom which dated back to the Agape of apostolic times. In Irish circuits the Love Feast had usually been held once a quarter. It was a plain ceremony symbolising a common meal. A pitcher of water was passed from person to person, and plates of biscuits were handed round. It was an emblem of fellowship and was followed by a testimony meeting. The decay of this apostolic custom was a definite loss to the church, and all the more so because it was coincident with a decline in the class meeting. On a few circuits the classes continued to meet for testimony, but in most circuits classes were simply lists of members recorded in class-books. The old-time rule of Mr. Wesley that all members were to pay quarterage through their leaders at the rate of a penny a week and a shilling a quarter died a natural death. Actually the failure of class meetings was not in the financial plan but was due rather to a decline in spirituality. If this should be regarded as too severe a diagnosis it may be said that people today are less inclined to discuss their personal religious experiences with others in public. The class meeting is not altogether defunct, and there is hope that it may have a new life perhaps in some different form, and possibly with a different name.

Over against these two losses there have been gains. The Watchnight Service, another introduction by Mr. Wesley, has held its own in all parts of the Connexion; it has been reproduced in radio programmes, and has been adopted in some cases by other denominations. The Covenant Service on the first Sunday of the New Year has also held an honoured place as a time of holy challenge and decision. One other annual service which is not completely of Methodist origin is the Harvest Thanksgiving. Large congregations assemble, attracted by special preaching, by harvest

music and by the charm of churches beautifully decorated, with flowers, fruit and vegetables. In striking a balance in these matters it is probable that the gain is greater than the loss. If Love Feasts and Class Meetings have been withering, there have sprung up overagainst the loss several new and worthy organisations. The principal one was the Christian Endeavour Movement, already described. In the year 1895 "C.E." was adopted as an organisation by the Conference, and its constitution stated. It began to extend widely through the circuits. Its motto is "For Christ and His Church." It has proved a fruitful seed plot for the growth of candidates for the ministry, and has given 'teenagers a sphere for the development and exercise of their gifts, without any unpleasant feelings of the inferiority complex of youth. They have got a useful training in the C.E. Committees that fits them for further responsibilities in the more senior courts of the church.

Mention has been made of the several youth movements and the organisations for boys and girls, but, undoubtedly, the most valuable development in the Church has been the creation on almost all circuits of Preparation Classes for the training of young people for full membership. They were first advocated by Rev. William Corrigan. A new breath of life has also been coming into Sunday Schools, but there is much leeway to be made up. More suitable hymns with attractive choruses have been provided, and, following the ideals of secular education, the schools have become graded to accord with the age and mental standards of the children.

There is still another valuable development in the period under review. In 1920 the "Envelope System" of church finance was widely adopted. It helped to tide over a difficult post-war period of financial stringency, and has become a usage generally accepted. The Conference commended it to the congregations as being "the simplest, most satisfactory, and most scriptural means of supporting the work of God in our Circuits."

A serious situation arose in 1908-10 between Roman Catholics and Protestants. At Easter, 1908, the R.C. Church began to apply the "Ne Temere" decree to Ireland, with unpleasant consequences. This decree of the Church goes back to the Council of Trent (1554) which made a number of decisions regarding the perfor-

mance of marriages. For instance, it laid down "as a provision against the rash celebration of clandestine marriages" that marriage contracts entered into without the presence of the parish priest are null and void. A marriage ceremony in which one of the parties is a Roman Catholic, publicly performed in a Protestant Church or in the Registrar's Office, although it ranks as a legal marriage in the eyes of the law, is declared to be clandestine and is not recognised as a proper marriage by the Roman Church. This decree is not put into force except in countries which are predominantly Roman Catholic. It is, therefore, not binding in Great Britain or in the United States, but has been made binding in Ireland since 1908. So far as it is applicable to Roman Catholics themselves none can complain. It is then a purely domestic regulation. But when it is applied to a "mixed marriage," that is, between a Protestant and a Roman Catholic, the principle so stated becomes highly objectionable and contentious. A mixed marriage performed according to law in a Protestant Church, although it is legally valid, is declared by the Roman Catholic Church to be no marriage, and the wife is said to be living in concubinage. On the other hand, if the parties opt to be married by a priest in a Roman Catholic church, they will not be married before the altar, but in some less consecrated place, and a document has to be signed by each of the parties saying that any children of the marriage will be baptised, educated, and confirmed in the Roman Catholic faith.

From the time of the Wesleys there had always been Methodism in the area of Dublin, known as the Coombe. The New Connexion Church was at Tailor's Hall in Back Lane. A small Wesleyan chapel for many years existed in Cork Street which was served by a number of famous preachers in their time. It was in a backwater, and close to it, on the South Circular Road, the suburb of Dolphin's Barn was growing rapidly. In 1902 a church was built on the main road, and along with it a manse, and a day-school under the National Board. It was not the only new church built in Dublin at this period. In 1904 a new church was built at Kingstown replacing a small older building. This newer church served the township well until the district grew so rapidly that a further enlargement was found necessary in 1957, at a cost of

£20,000. Further, for many years services had been carried on in the Mariners' Hall on the West Pier at Howth, but in 1904 a new church with a manse and, later, a hall were erected at Sutton on a site which was a free gift from Lord Howth. A third Dublin church was opened in 1932 at Ringsend on the Sandymount circuit replacing work which had been carried on in the Fisherman's Hall. Again, in 1906, a new church was built at Clontarf replacing a smaller building which was in bad repair. In connection with the church and hall at Ringsend an important case came before the Law Courts, when the trustees of the new church sought to resist the imposition of a Poor Law Valuation Rate which was being levied on the building. In this effort they failed, because it was held by the court that the property was not being used exclusively for the worship of Almighty God. This was somewhat disturbing, because almost simultaneously in Belfast, in the North of Ireland Courts, a similar case was decided on a contrary principle, the Judge saying that the existence of certain church organisations such as table-tennis were an essential part of the work and worship of God. This legal decision in Belfast Courts was validated and extended in 1960.

In the opening year of this decade a new church was erected in Ballymacarrett. In the same year Lynn Memorial (Oldpark Road) was opened on June 15th and also the new church at Whitehead, and the church at Rostrevor.

The Methodist cause in Roscrea dates back to the visits of Thomas Walsh who was mobbed in the town on more than one occasion in the period 1750-1760, but the date of the first building is uncertain. It was probably in 1803 that the first chapel was erected. At any rate the present church was built in 1903. The laymen associated with the work were principally Messrs. William Treanor and Thomas Dooly. In 1904 it was felt necessary to have a more reputable building in the town of Killarney to which the many American and other tourists could come, and a new church was built.

For over twenty years the Evangelistic Committee issued an occasional paper, "About the Work." There were forty-three issues from 1904 to 1925, and they contained a record of the wonderful work done by the Connexional evangelists, Revs. James

Kirkwood, John Good, William Harpur, Patrick Ernest Donovan, William T. Cairns, and other ministerial and lay helpers. As an account of evangelistic work conducted in tents and mission halls, in churches and in the open-air, it is a heartening record. The main drawback to it is that the writers were under inhibitions to mention no names of places and few names of persons, the names being concealed under initials which are not often recognisable. In its pages a description is given of the many places which were visited in 1905 by Sister Jeanie Banks, a daughter of one of the West Indian missionaries and a member of the Wesley Deaconess Order, who was brought to Ireland for several months. Her pointed and persuasive evangelism was much owned of God in the conversion of sinners. An example of the kind of report given concerning the work of the Connexional evangelists is not out of place here: "A very large field-meeting was held at the Bush, and the largest of all was at Laghey beside our beautiful new church. There within a stone-throw of where John Wesley preached under a tree in the avenue of Killyman rectory the old hymns rang out and many voices were raised in testimony to the converting and keeping power of the Lord Jesus Christ."

One notable thing concerning these miscellaneous records is the frequency with which ordinary circuits and ministers had regular open-air services; for instance, Clones, Cavan, Portaferry, Newtownards, Moville, Ballymena, Banbridge, Youghal, Moate, Rathgar. In Ballymacarrett on a Saturday night in 1908 a "Tipplers' March" was organised. A huge procession wended its way to Bloomfield and Connswater, and when it got back to Newtownards Road it had more than a thousand people.

It was at this period also that the Conference appointed the Mission Sisters, four of them, who carried on campaigns of evangelism in a number of circuits.

The final number of "About the Work" ended with the record of the death of Rev. William Harpur (1851-1925). He was called by God to the work of an open-air preacher, and all Ireland became his parish. In 1901 the Conference released him from circuit obligations. The story of his work is one of true missionary romance. He was found in the succession of John Wesley, and Thomas Walsh, of Gideon Ouseley and Graham Campbell.

"About the Work" had an appreciative memorial of him by Rev. William J. Oliver. "The spell and lure of the road was upon him, and he took to the open with the gospel on his lips and an indomitable purpose in his heart. . . . Tar, stones, sticks, mud, and other missiles did their worst, yet he stood his ground, persistent and unruffled. . . . I have seen him when once a stone half the size of his head was flung from a doorway and nearly smashed his jaw. He extended his freest forgiveness to the offender, wiped the blood into his handkerchief, asked Christ's forgiveness for the man, and went on with his discourse." Truly William Harpur was one of the great saints and heroes of Methodist tradition.

In the history of this period of evangelistic enterprise there is no more stirring narrative than that which can be told of Mr. William Young on the Cork District. Mr. Young was teacher of the Methodist school in Rosscarbery, and later, of the Methodist School in Aughadown, near Skibbereen, but he gave up his occupation to become colporteur on the Cork District, and for twenty years, 1891-1911, with his bag of books and his bicycle, he went about doing good. He sold books, but he was no mere bookseller; he was a messenger of the gospel. His quick Irish wit and his apt quotations, often expressed in the vernacular, gained for him a welcome into all kinds of homes and hearts. He loved the people of his native county, and would say, "Oh, how I love the very tramps on the streets of Skibbereen." Once he stopped outside a public house to speak to men who were loitering about, to tell them of the Saviour. The men did not appear impressed, and a policeman standing near, said, "What's the good of your bothering; little thanks you got for your talk and you did no good?" "Don't you serve summonses, sometimes?" was William Young's reply: "Commanding men to appear in the courthouse? Those on whom you serve the summonses may not always appear, but you can say on court day that you did your duty." The application was obvious! He had the heart that never hardens, the temper that never tires, and the touch that never hurts. He never missed an opportunity of witnessing for the Lord Jesus. He had a gift of similitudes and repartee that was unique. In a lemon and sugar he found a parallel to a bad temper and the effect of God's grace; looking at bags of chaff and of barley at threshing time, he

saw a picture of the Day of Judgment. In the mechanism of a sprat's eye he convinced some Bantry fishermen of the skill, the love of beauty, and the power of God. In a common spade he found an apology for his own unconventional, unordained ministry. It could go where the big expensive plough would be useless. One day he was in a tailor's shop in Ballydehob when a young man came in with a parcel which he threw down on the counter. "Look here," he said to the tailor, "these trousers you made for me are far too tight, they're squeezing the Devil out of me." Praise the Lord," said William Young, "praise the Lord, sonny, for anything that gets the Devil out." His heart was filled with love for God and his fellow-countrymen, and everywhere he went he bore witness to the saving power of the crucified Redeemer.

If the Conference "Minutes" printed obituaries of notable devoted laymen, it would certainly have included an obituary of William Young. It would also have contained a lengthened mention of the life and work of Mr. John Parsons of Athlone who died in 1910. "He was "one of the best known and highly esteemed laymen of the church. He carried the evangelisation of Ireland upon his heart, and he was a power for good throughout the whole connexion." When he rose to speak in Conference, which he rarely did, the members listened not merely with attention but with reverence to a man whose life was devoted to God.

A small enterprise which never became famous, except for the fact that it was near Mizen Head in Cork, was begun by Rev. W. J. Christie when he was stationed in Skibbereen in 1889. It was the erection of a little Methodist mission hall at Goleen. He was concerned with the number of Cornish and other Protestant fishermen who came into the ports around Crookhaven and Goleen. The hall did some good work but the fishermen after a time ceased to come to the bay and port, and the hall at Goleen was closed and sold.

In the Dublin Central Mission there were, as the Minutes of Conference once said, "Many trophies of divine grace won, some of which were remarkable." For instance, there were Peter Doherty and his brother, Roman Catholic youths, who were converted near Clones about 1909, and who were appointed as col-porteurs. They had been soundly changed by God's grace, and

after a little time in Ireland they emigrated to the United States where both of them became Methodist ministers.

Another notable case of conversion from the Roman Catholic Church was that of Patrick Kevin Horan, a red-haired ardent Republican who served with the I.R.A. in their rebellion against the Free State after the treaty of 1922. He was one of those who fortified the Four Courts and was taken prisoner. During his incarceration a process of disillusionment took place, not only against the political parties of the land, but against his Church and priests. A similar disillusionment was taking place in the mind and heart of the R.C. girl, Eileen Dolan, to whom he was engaged. She also had been arrested and put into Kilmainham Gaol for six months. She tells in her narrative how every week a priest came to hear her confession and give Mass. This, in spite of the fact that the bishops had issued a decree that all Republicans not willing to abide by the Free State Government were to be refused absolution in the Confessional. It left her most unhappy and distressed. Patrick and she were released in 1925 and she found him greatly changed. "He had found the truth in the New Testament. He was no longer trusting in the Church nor in any human power for salvation; he had found Christ." He gave her a New Testament which she used to read in the privacy of the City Art Gallery in Harcourt Street. After many struggles of mind and heart she decided to leave the Roman Catholic Church. She was driven from her home—"seventeen years of age, with no money, no friends and no experience." In her distress she went to the Dublin Central Mission in George's Street, and met Rev. Lindsay H. Cullen who was a guide and friend to her. She found her way to the Saviour, and says:

*"My chains fell off, my heart was free,
I rose, went forth, and followed Thee."*

Friends were raised up for her, principally Peter Doherty and his wife. She went as a deaconess to the Grosvenor Hall, Belfast. In the meantime Patrick Horan had been accepted as a candidate for the Irish Methodist ministry. Eventually Patrick went to the Church of England where he became a vicar, and Eileen and he were married.

Though the incident is not connected with the City Missions, it may be related here how Bob Campbell of Portadown was converted. He was notorious in his native town as a drunken "Papist." One evening when Rev. Herbert Deale was preaching in the open-air the word of the Gospel found lodgement in Bob's heart and he was soundly converted. He began to work for God as a colporteur, and in this capacity spent the remaining twenty years of his life. His sons, who had also been brought up in the Roman Catholic faith, became Protestants and one of them entered the ministry of the Methodist Church in Ireland.

Likewise mention ought to be made of Michael O'Toole, a converted Roman Catholic, who although he did not enter the ministry, gave years of enthusiastic and valuable service to our church after his conversion to Protestantism. He held an important position in the Postal Service in Dublin, and his abilities and experience were freely given to various committees and departments of the Methodist Church.

A number of eminent ministers were called to the higher service at this time. Three in particular were Revs. William Gorman, James Robertson, D.D., and Caleb S. Laird, M.A.

William Gorman (1829-1906) was the son of a Shannon pilot and sea captain at Limerick. He was endowed with rare gifts which he consecrated to God. In the pulpit he was a very Prince of the Gospel. He made a unique impression by his saintliness, dignity and charm of manner and phrase. In his year as vice-president of the Conference he showed himself to be a capable administrator—"With growing years his fame grew." He died in Belfast in 1906.

James Robertson, D.D. (1840-1907) was born at Collooney. He was one of three splendid brothers who served in the Methodist ministry. The other two were Samuel and Charles Robertson. He was a man of attractive appearance and personality. Many of his friends knew him as "Glory Face." He was twice vice-president, and was delegate to the M.E. Church Conference in America. He was much loved on his circuits, and he died suddenly, May 5th, 1907, as the year of his vice-presidency was drawing to a close.

Caleb Shera Laird, M.A. (1851-1908) was a member of an historic Methodist family in Drumshanbo. He was a ripe scholar and a useful and attractive preacher. For several years he served

the Conference as its secretary with great competence. He was elected to the Legal Hundred and would have been vice-president had not his health failed. He retired from the active work and died in Rathmines.

In a somewhat lighter vein this chapter may close with an incident.

In the year 1908 an interesting case came before the law courts in Dublin. Rev. R. Lee Cole was minister of Abbey Street Church and was disturbed by the fact that next door to the church, and indeed on the same leasehold site, there was a public house of which the church trustees were the ground landlords. This place had just been sold and the new proprietor was seeking a transfer of the licence. Mr. Cole appeared in court to resist the transfer, and the judge was favourable to his application and adjourned the case for three months, at the end of which time the applicant came into court accompanied by his barrister, Mr. Tim Healy. The examination was something as follows:

T.H. (smiling sweetly and all genial): Mr. Cole, you are a very young man for such an important church. Do you mind telling us what age you are?

R.L.C.: I am thirty.

T.H.: Isn't that young for such a responsible position?

R.L.C.: Possibly so.

T.H.: Could you tell the Court the names of some of your predecessors in the Abbey Street Church?

R.L.C.: There were Dr. Evans, Dr. Crawford Johnson, Dr. Nicholas. . . .

T.H.: Yes, yes. Everyone in Dublin knew these eminent theologians.

(To the Judge): May I ask through you if the Clerk of this court has any record whether these wise and great Methodist ministers ever appeared before this Court protesting against the licence of this house?

The answer, of course, was negative, and Mr. Cole, shamefacedly lost his case, and the licence was allowed to persist, as it has until the present day.

Note.—Other chapels built or re-built in this period were: Rostrevor, Londonderry, Strabane, Kilkee in 1901; Abbey Street, Dolphin Barn in 1902; Clonmel, Jennymount in 1904; Roscommon, Ballinamallard in 1905; Laghey, Clontarf in 1906; Drogheda, Donaghadee in 1909.

CHAPTER VI

WORLD WAR

1910-1920

THE period of time covered in this book is roughly one hundred years. It is a sad and disconcerting commentary on what we call the Christian Era to recall that in this comparatively small epoch of time our British people have been involved in no less than four great wars. In 1859 there was the Crimean War, not a very great war as size went, at least compared with its successors; but it left mementos of its own—the resultant spectacle in almost every town and village, of men who were deformed by loss of arms or legs. One of its redeeming features was the work of nursing done by Florence Nightingale. Forty years later, in 1899, the South African War broke out, and, in answer to the call for enlistments, the North Irish Horse and the Dublin Fusiliers responded; among them were many Methodist young men, a large number of whom never came home again; some died of typhoid fever or from wounds; others were attracted by the open life of South Africa and settled there. But the South African War, like the Crimean War, was a long distance away; news was much delayed in coming, and scanty when it arrived. Further, no hostile warships disturbed the peace of the home waters. Many minds and consciences, however, were disturbed, asking whether Great Britain was acting justly and rightly: but in the end the public was satisfied that the Boers were a troublesome lot of people who badly needed to be taught a lesson; and “The Soldiers of the Queen” were the boys who could do it! Names like Mafeking, Colenso, Ladysmith, Baden Powell, Lord Roberts, were on the lips of everyone for a time, and quite a number of baby boys were baptised by the strange names of battle heroes. The South African War, although we won it, was

not an end to the trouble; great problems which the war could not, or did not, solve at the time have been recurring and coming to the surface for later generations to try to solve. Once more, in 1959-1960 minor hostilities and struggles broke out in a large part of the African Continent. The contests have been almost altogether racial and concerned with the colour bar. There has been a general insurrection in some parts of the Dark Continent against European imperialism.

Peace in Africa was declared only a dozen years when the greatest war in European history broke out in 1914, with an unexpected explosion. Suddenly the whole world seemed to catch fire. It was a mere spark that set things blazing. An incident in the remote village of Sarajevo was the cause, and so closely involved were the Western European governments by their treaties and alliances that before people properly realised it, the malignant paroxysm of brute force burst on an astonished world. It does not pertain to our purpose here to follow even in outline the events of the succeeding four years; what does concern us is the way or ways in which the Methodist Church in Ireland felt the explosion and its tragic consequences.

One of the important changes which affected Ireland during the First World War was the coming to our land of many thousands of the troops of Kitchener's army. A great many of them were young Methodists, and most of them were unaccustomed to barrack-room life. In many Protestant congregations through the country provision was made for their welcome. Recreation rooms were opened and social gatherings were arranged. Nearly every sizable town in Ulster did its share. In Dublin the Methodists set themselves energetically to the entertainment and care of the troops. A Soldiers' Rendezvous was opened in the Lecture Hall of Abbey Street church, and maintained with great diligence until the end of the war. Similar arrangements on a smaller scale were maintained in Blackhall Place Church, Inchicore, George's Hall, and at the Curragh Camp. It was impossible "to give any adequate idea of the magnitude and variety of the work done by the Methodist Church among the troops." In Cork the Central Hall was used every Saturday evening for a friendly welcome and entertainment for the troops. Indeed, wherever troops were stationed, the

Methodist premises were thrown open to the men and hospitality provided for them. A similar and historic work was done at Queenstown and Berehaven among the men and ships of the Royal Navy and in the Forts, by the Rev. Thomas Moran. This was historic work because it was Mr. Moran who first won the right to hold Methodist parade services on vessels of the Royal Navy. Occasions that were grim and sad brought him into close touch with sailors rescued from torpedoed vessels, or wounded and sick in the naval hospitals. On the Sunday after the sinking of the "Lusitania" fourteen survivors were present at our service in Queenstown, and several of them gave thanks to God by testimony for His help in their rescue. The tales that were told then and at other times had to be severely censored in the Press, and the stories lost much of their poignancy and thrill.

It would not be correct to leave the impression that most of the work of hospitality was done in Southern Ireland. There was scarcely a circuit in Ulster which did not exert itself to the limit to give an active and friendly welcome to the troops stationed for the time being in the neighbourhood. The Central Missions in Belfast and Londonderry kept "open house" for soldiers every night, and our people splendidly opened their homes for the entertainment of the lads who came to Ireland for training in the camps. Naturally, it is not possible to follow in detail the various forms of work done on so many circuits for the comfort of the soldiers. It varied with the localities, especially in the Northern Counties, nor can one tell the whole tale of death and destruction. It was said at one time that there were few Methodist homes in Belfast or in Portadown that did not suffer loss and bereavement. In the Mountpottinger and Newtownards Road circuit, to take one notable instance, three hundred and sixty men went into uniform, mostly in the Ulster Division, and of these there were sixty-two who laid down their lives.

Among the ministers' families the story was no less poignant. More than a hundred sons of the manse enlisted and twenty-five of them made the supreme sacrifice. Herbert Henry MacMahon, B.A., son of the Rev. H. H. MacMahon, and an accepted candidate for the ministry, was killed on the battlefield in France in 1916; Cyril, the only son of the Rev. Edward B. Cullen, was killed 16th

May, 1917. Two sons of the Rev. George R. Wedgwood were killed at Thiepval, 1st July, 1916. A son of the Rev. Edward Hazelton gave his life at Passchendale in the same campaign. Ernest, son of Rev. W. J. Clayton, and Hal, son of Rev. W. J. Christie, were killed. Irvine Johnston Smyth, son of Rev. W. H. Smyth, was killed at Gallipoli. Further, in the battles at sea a number of Irish people were lost. When the R.M.S. "Leinster" was sunk by enemy action between Kingstown and Holyhead, four Methodists lost their lives, among them being Dr. Robert Bassett, R.A.M.C., of Cork.

To this record there should be added the sacrificial work of the Irish Methodist chaplains, of whom twenty-six enlisted. For example, Rev. W. Jasper Robinson, B.A., served with the Ulster Division for almost ten years. Rev. John A. Boullier, who was called up as a reservist, was granted a commission as a chaplain after serving for some months in the ranks. Rev. J. Dwyer Kelly was gazetted a major and filled an important administrative post with the army in France. Rev. Albert Hullah won the Military Cross; Revs. Robert J. Black and Walter Hill served with the R.A.M.C., and Rev. R. A. Lockhart served in the Forces. Rev. E. C. Gimblett was wounded in battle. There is no accurate account of the number of Irish Methodists who joined up for the war. Later on, when the war had ended, the War Office compiled a list of Irishmen who lost their lives, but no denominational information was given. In the Memorial Chapel of Wesley College there are names of eighty-five old boys who served, and the Methodist College sent out 384 of its sons, of whom 81 did not return.

Among the Methodist arrangements for troops, probably the most notable was the Dublin Soldiers' Rendezvous mentioned earlier. It was done on a large and generous scale. It was opened in the Abbey Street Lecture Hall, Dublin, and was managed and led by Mr. and Mrs. Thomas J. Bagnall, and Mr. and Mrs. William M. Elliott, assisted by more than 500 voluntary helpers. It was carried on from 1916 until the end of the war and at times over 1,000 meals in a day were served during the later stages.

All this work was not without incidents. In the winter of 1917 on a Saturday night when a group of soldiers, who had been

entertained in the Central Hall, Cork, were leaving for their barracks at Ballincollig, they were attacked with stones and other weapons on the Western Road, and several of them were injured and had to be taken to hospital. A more tragic incident occurred at Fermoy. On Sunday, September 7th, 1919, as a party of Wesleyans from the King's Shropshire Light Infantry were about to enter the Methodist Church in Fermoy for Parade Service, they were suddenly attacked from front and rear by a gang that had been lying in wait for them with firearms. Without any warning shots were fired and one of the soldiers was shot through the heart and killed instantly. Another received a serious wound in the neck, and a third was shot through the thigh while a second bullet passed through his cap grazing his head. Others of the party were bludgeoned and stunned. The entire attack lasted little more than a minute. The rifles which the soldiers carried were for most part unloaded and were seized by the raiders and carried away in motor cars which were waiting for them. Rev. James D. Foster, who was the minister at Fermoy, did not arrive on the scene till the incident was over, as he had been holding a parade service at Moore Park, but Mrs. Foster, heedless of the danger she incurred, rushed out from the manse at the first attack, brought the dead man's body, Private Jones, into the manse, and gave what aid she could to the other wounded men until medical help arrived. No one was brought to trial for this murder.

When the First World War came to an end in 1918, or officially in 1919, Ireland did not reach peace. "The Troubles" was the name given to the events of 1916 which are also spoken of as "The Rebellion." As if a World War was not enough disturbance in these lands, Easter Monday of 1916 saw the beginning of a momentous revolution which brought to an end, in process of time, British power in Southern Ireland. So engrossed were ordinary people with war news that not much attention was being paid to the activities of a section of National Volunteers, and Republicans who, for many months, had been planning and preparing for rebellion. The causes and circumstances of this insurrection were as follows:—

In 1912 Gladstone's Third Home Rule Bill was introduced into the Parliament at Westminster and was passed by the House of

Commons. The power of veto which had been inherent in the House of Lords had been diminished in the previous year, and in due course the Bill became law. Efforts were made by the Unionists to have the "Parliament Act" delayed and if possible nullified. In any case it was arranged that the Home Rule Act, which now was a Statute, should not be brought into operation until a year after the close of the war. For the moment there was apparently peace in Ireland. Sir Edward Carson and Mr. John Redmond were in agreement, outwardly at least; two army divisions for the British Army were formed out of the rival bodies of Volunteers in Ireland. Side by side the Ulster Volunteers and the National Volunteers held the line together for some months south of Ypres, and Ireland seemed to be in practical unity; but it was far from being so. England's difficulty had always been Ireland's opportunity. What seemed like a reasonable postponement of the Home Rule Act of Parliament appeared to Sinn Fein to be a ruse leading to the abandoning of Home Rule altogether. They were very angry at being tricked. Patrick Pearse at a great meeting in Dublin declared, "If we are cheated once more there will be red war in Ireland." So engrossed was the majority of the Irish people with the war situation on the Continent that few of them knew or realised the significance of what was happening in the councils of Sinn Fein. It was, therefore, a staggering explosion which startled and stunned the country when the rebellion broke out on Easter Monday, 1916. A group, not excessively numerous, of National Volunteers seized a number of the public buildings in Dublin, ran up the Tricolour (green, white and orange) and proclaimed "The Irish Republic" from their headquarters in the General Post Office. For a day or two no one dared to move about the city, and then the British forces came on the scene and into action. Gunboats in the Liffey shelled Liberty Hall and other headquarters of the Sinn Fein forces. Troops arrived; the leaders of the revolt were convicted and some executed. Some thousands of persons were arrested also as being concerned in the rebellion and were put into a concentration camp at Fron-Goch in Wales. The execution of the leaders along with the imprisonment of so many of their companions, so far from ending the revolt only resulted in stirring it up worse. The victims at once were looked on as

martyrs, and the second phase of the "War of Independence" began. A Dublin Parliament was set up, and Irish Courts of Justice were established, and their decisions were accepted throughout the twenty-six counties. People there could not well do otherwise than accept them. It was as much as their lives were worth to resort for justice to what were termed "The English Courts." Warfare which at first had been limited to Dublin now spread to every county. Policemen and British soldiers were ambushed and shot—an almost daily occurrence. Bands of "Irregulars" roamed the country, often demanding entertainment, food and lodging in the better country houses. Whether it was a wise or an unwise step, the British Government sought to defeat the Irregulars with the corps of "Black and Tans," so named from the colour of their uniforms. Reprisal followed reprisal; ambush countered ambush. In the first three months of 1921 it was reported that over 500 persons had been killed, of whom about one-third belonged to the forces of the Crown. It is not part of the function of this book to follow the events of these dreadful months except to say that the Parliament of Northern Ireland was opened by King George V on June 28th, 1921, and in the following December a treaty was signed which established the Irish Free State—Saorstát Éireann. (In due course these events will be described with more particularity.) This was not, however, the final stage of the struggle, because in the following months a body of irreconcilables rose in rebellion against Dáil Éireann. They took up their headquarters in the Four Courts, Dublin; but in a few months their rebellion was crushed. The consequence of these five years of disturbance was that a large part of the centre of Dublin city was destroyed, and that an even larger multitude of migrants sought a way to other lands. Because of the unsettlement of the South the Conference of 1921 which was planned to meet in Cork had to be altered to Belfast. It was "Profoundly moved by the terrible chaos of Ireland" and expressed its horror at the many crimes, murders and burnings. It indicated its feelings thus: "In our own land we are face to face with tragedy and sin and the bitterness of domestic strife. Everything that can be shaken is falling, and much has fallen already. Institutions which we regarded as bulwarks of the community are gone. The majesty,

and the value of well-ordered society are outraged and despised. . . . We have closed one chapter in Irish history, and begun another. . . . Our island is trembling and convulsed. . . . We cannot but think of homes from which some of our most Christ-like members were callously done to death; of others from which our peoples' goods have been unlawfully distrained; and of others from which our people have had to fly and seek a home beyond the seas; and the cry ascends, 'How long, O Lord? Wilt Thou hide Thyself forever?'" Nevertheless in the same Conference "Address" it was reported that there was a considerable increase in membership; that the colporteurs had gone into remote places and pursued their labours unscathed, and that in at least a dozen circuits there had been revivals.

When the rebellion was coming to its end it was generally feared and expected by many Methodists that the opportunity for colportage and open-air preaching would be ended, and that the hostility between Protestants and Roman Catholics would become much more violent. But in the succeeding issue of "About the Work" it was said: "The one bright ray in the dark cloud of Easter Week was that the rebellion was not based on any religious issue; open-air preaching has been continued in the old centres, so far as colportage work is concerned, the sales continue steadily; but better still, the people are willing to hear and to speak about divine things." In the following autumn the Rev. P. E. Donovan, accompanied by Gipsy Smith, conducted evangelistic campaigns in Bandon, Tralee, Limerick, Tullamore, Carlow, Dundalk, Cavan, Ballina and Dunkineely, and their mission was greatly blessed. A few months later, Rev. Thomas Waugh came to Ireland and held missions in Rathmines and Rathgar, and in Skibbereen. Writing about the events of this period, Rev. James M. Alley, who was in a position to know the meaning and value of the situation, said:

"Innumerable illustrations might be given of the respect for, and confidence in the Methodist people shown by their Roman Catholic fellow-countrymen in those days of terror. Let one suffice. A farmer and a solicitor who, like the majority of the people of the land, had stood aloof from participation in the militant methods of the extremists, had a dispute about a large sum of money, consider-

ably over £1,000 sterling. It was as much as the lives of both of them were worth to appeal to the British Courts of Law to decide the matter. Neither had confidence in the newly-established Republican Courts. Moreover, those were the days when banks were being constantly raided for money, and the farmer could not agree to put the sum in dispute on deposit in a bank. Eventually the two men brought the money to a Methodist merchant whom they knew, requesting him to keep it for them till they could come to an agreement on the matter concerning which they were at variance. Somewhat reluctantly the Methodist merchant accepted the responsibility and turned to give in writing an acknowledgment of having received the money. 'There is no need,' they said. 'We don't want a receipt. We know it is safe in your hands.'

So full of incident, and even of catastrophe were the years of the World War, and of "The Troubles" that it seems almost irrelevant to detail events that took place in the smaller area of Irish Methodism. Yet some of them were significant enough.

The Primitive Wesleyan Society had a pension fund for the help of its retired ministers. It was not at all adequate for its needs and an Auxiliary Fund had been established in 1872. At the time of the union these funds were examined but no alteration was made at once in the previous usage of the two churches. In 1900 the Conference got a report from Mr. Samuel Hunter, Public Actuary, on the possible combination of the two or three funds involved. The arrangement which subsequently was made called for financial re-adjustments in order that the former Primitive ministers and their widows should receive equal treatment with that given to the Wesleyans. Unfortunately, the prophecies of the eminent actuary were very far astray, and a considerable loss in subsequent years had to be borne by the Supernumerary Ministers' Fund. Actually it was more than fifty years after the union before the last claimant passed off the pay-roll. An arrangement was made that in the sale of any of the former Primitive Wesleyan premises which should take place, the proceeds of the sale or portion of the proceeds should be assigned to the Supernumerary Ministers' Fund.

It had been noted (pp. 23-5) that the Union created other legal problems which for some years awaited settlement. One of these

problems was concerned with the Trust Funds held for the two bodies. There were several small bodies of trustees acting on behalf of the church and its endowments. Certain difficulties also related to the transfer of property from time to time to new bodies of Trustees. Legal advice was taken and it was found that the various difficulties could be met only by an Act of the Imperial Parliament. Accordingly, in 1914, the Conference directed that such an Act should be sought. Much thought and labour were given to this Act, and eventually it was passed by the Westminster Parliament in 1915. Its title was:

The Methodist Church in Ireland Act, 1915
5 and 6 George V Cap xlv.

It was described as "An Act to constitute and incorporate the Trustees of the Methodist Church in Ireland, and to vest in them certain trust properties for the said Church, and to provide for the administration of those properties and for other purposes connected therewith."

The Trustees who were appointed and named in the Act were the Reverends James Murdock Alley, Samuel Thomas Boyd, William Robert Budd, Joseph William Robert Campbell, Richard Lee Cole, William Corrigan, William Crawford, Henry Evans, Frederick Edward Harte, Robert Mowbray Ker, James Kirkwood, William Benjamin Lumley, William John Finlay Maguire, John Oliver Park, James Wilson Parkhill, John Charles Robertson, George William Thompson and George Ryles Wedgwood; and Robert Newton Anderson, Richard Wilson Booth, Alexander Crawford Browne, James Robertson Coade, Alexander Moffatt Fullerton, George Hammond Fulton, George Hadden, William John Jefferson, David Johnson Lindsay, Albert Victor McCormick, Robert Browne McMullen, Claude Cochrane Mercier, Samuel Turpin Mercier, Alfred Charles Reilly, Philip Brown Robinson, John Hanan Thompson, Sir William John Thompson and Sir William Whitla.

One consequence of this Act was that the new Statutory Board of Trustees of the Church set up an office in Stephen's Green, Dublin, and a number of executive committees were created to deal with the varied aspects of their business. Rev. William R.

Budd was appointed secretary to the trustees. He was followed in 1920 by Rev. J. W. R. Campbell, M.A., Rev. James M. Alley was appointed secretary in 1932, and Rev. William H. Massey in 1935. Mr. Massey died in 1937 and Rev. James M. Alley once more became secretary and held the position till 1951 when he retired and was followed by Rev. W. Johnstone Hunter.

In 1909 a Total Abstinence Movement spread through Ulster; it had the engaging title "Catch-My-Pal," and was founded by the Rev. R. J. Patterson, a Presbyterian minister of Armagh. It spread with remarkable rapidity, and did much good. The Band of Hope movement also gained a new life in many circuits. It had the beneficent function of interesting children in temperance principles. They were gathered together in meetings in which they were taught to sing or recite or take some part in the programme, and they were invited to sign a Total Abstinence Pledge.

In 1912 National Health Insurance came into operation and the Methodist Benefit Society was formed with its office in Belfast, and a considerable membership was gathered. After five years of working it amalgamated with other Protestant Societies, and these in turn later on were combined in the State organisation.

It is not out of place to allude again to the Field Meetings that have had a long and continuous history in the church.

One of them has been held annually at Ballinabeck near Tanderagee, which goes back in history almost to Mr. Wesley's time. It was here that Wesley visited Robert Strawbridge, and stayed with him in his mud hut at Terryhoogan. Another important field meeting with a long history behind it has been held in the Dunraven Demesne at Adare, Co. Limerick, where a stone memorial records the visits of Mr. Wesley to the demesne. A similar meeting is held annually in Drimoleague, West Cork. It is associated with honoured names such as Rev. J. B. Atkins, Messrs. Barnabas Jennings, T. R. Roycroft, William Young, and the family of Kingstons.

About the beginning of the century a movement sprang up, mainly in County Fermanagh, which created a somewhat puzzling situation for the preachers. Edward Cooney, the son of an Enniskillen draper, and a godly young man, began preaching and was joined by other enthusiastic workers. They announced their

intention to live on faith, and to reject all payment for their work. They were emphatic that ministers of the Gospel who accepted salaries were "false prophets." Certain phrases and clichés which they used became popularised. They were known as "Cooneyites," and because they baptised their converts publicly by immersion, they were known as "Dippers." They spoke of themselves as "Go-Preachers" and of their work as the "Jesus Way." They were highly critical and even abusive of the Protestant Churches and especially of ministers. Possibly, if they had been handled a little more wisely at the beginning, they could have been made useful allies of the evangelical churches; they might readily have co-operated with the Methodists, because they laid stress on "the second blessing," a doctrine which was in accord with the teaching of holiness proclaimed by John Wesley. However, things did not happen in that way and the Cooneyites became more and more alienated from, and hostile to, the evangelical churches; the Methodist Church in the district lost a number of its members. In course of time the Dippers split up into other camps, following some favoured leaders, and after a generation they lost their hold on their followers, many of whom ended up by losing all loyalty to the Christian Church, and even to the Christian religion. How wise it would have been if their theme verse would have been:

*"Now let me gain perfection height,
Now let me into nothing fall,
Be less than nothing in Thy sight,
And feel that Christ is all in all."*

Mr. George J. Coalter, a schoolmaster and a loyal and useful local preacher in Ballinamallard, describes the kind of service which was usual in the country farmhouse, conducted by the Methodist preacher—

"The kitchen and room were full of people, some of whom had come a considerable distance. The meeting began in the usual way, and after Mr. Ker (the preacher) had preached for a short time, he stopped suddenly. Then he personally and audibly spoke to each one about his or her spiritual condition. In those days people were not offended by such an approach, although I believe some felt embarrassed." Mr. Coalter judged the sermons of the

circuit ministers favourably if the preacher shouted, and Rev. Dr. John Ker, to whom he refers in the passage quoted, was one who on occasion could shout like a bull of Bashan. His obituary in the Minutes of Conference said, "He had a robust constitution, a strong will, a commanding voice, ready utterance, and a fearless nerve." It was plain that he suited County Fermanagh.

Littlemount School, near Brookeborough, and its Teacher's Residence, were built by the family of Sir Henry Fowler. Attached to it was a trust fund of £1,800 for the upkeep of the school and other purposes. After the death of Sir Henry his daughter, Miss Fowler, put the property under a lay manager, and under the control of the Salvation Army. This arrangement was unsatisfactory and in 1920 it was conveyed back to the Methodists by Mr. George Fowler and Mr. Bramwell Booth of the Salvation Army. It is now held by the Statutory Trustees of the Methodist Church who also dispense the Trust Fund bequeathed by the Fowler family.

In this decade an affecting mortality took place among ministers and lay leaders of the Church. Many obituaries of preachers were placed in the Minutes of Conference. Among the deaths recorded of laymen were Mr. Thomas Foulkes Shillington, J.P., of Belfast, and Mr. Robert Booth, J.P., of Dublin. Both of these laymen had played a considerable part in the Church's life. Another notable son of Irish Methodism who died in this period was Sir Robert Hart, K.C.M.G., of China. He was a native of Co. Down who went to China and was largely responsible for creating the Chinese Maritime Customs Administration. In front of the Custom House of Shanghai a statue of him was erected which described him (among other honours) as "Grand Guardian of the Heir-Apparent of China (1835-1911), Founder of the Chinese Lighthouse Services, Organiser and Administrator of the National Post Office; True friend of the Chinese people; Modest; Patient; Sagacious and Resolute." In Portadown there is a plaque on a house to record that Sir Robert Hart had lived there as a child. There is also a Public Elementary School named the Hart Memorial School.

Turning to the ministerial obituaries there were some ministers of unusual ability and worth.

John Woods Ballard (1831-1911) born at Donaghadee, the son

of the Rev. Thomas Ballard. He took an active part in the '59 Revival, and was a vice-president of the Conference.

James David Lamont (1850-1911), a County Antrim man who was notable for the successful way in which he managed the business of the Twentieth Century Fund. He was an advocate of youth work, and especially of Christian Endeavour. In 1908 he was elected vice-president of the Conference.

Robert Thomas Booth, M.B., B.Ch., B.A.O., D.T.M. and H. (1873-1912) was born in Cork, and qualified in the University there as a doctor. He was ordained to the ministry and went to China as a medical missionary. He was assistant, and subsequently successor to Rev. Dr. S. R. Hodge, and was in charge of the Hospital of Universal Love in Hankow. The Irish Christian Endeavour Societies chose him as their missionary. His work was of the highest quality in all respects, and also it was heroic. At great personal risk to his life he helped to save blind boys from a fierce fire in the Mission School. He died at an early age when home on furlough to his native city of Cork.

William Nicholas, M.A., D.D., LL.D. (1838-1913) born in Wexford. He was a competent student, an excellent preacher, and a good author. Over a number of years he continued to attract large congregations, with sermons that were fresh, forceful, clear and evangelical. He was chosen to deliver the Fernley Lecture in 1893, his subject being "Christianity and Socialism." In 1895 he was appointed president of Methodist College. He was a member of the Senate of the Royal University which gave him an honorary LL.D. On two occasions he was vice-president of the Conference. "He was a man of perfect courtesy, of genuine human sympathy, and of strong piety."

Wesley Guard (1839-1914), son of a Methodist minister and one of three brothers who entered the ministry at home or abroad. For over half a century he exercised a ministry that was eminently useful and popular. His brethren loved him and elected him on three occasions to be vice-president. He was an eloquent lecturer and there were few circuits in the country which he did not visit.

Robert Crawford Johnson, D.D. (1841-1914), born in Antrim. His chief life-work and his lasting monument was the Belfast Central Mission. He was not only a born preacher, he was an

excellent business man, and was used by the Conference to fill a number of important posts. His preaching was simple, logical and direct. "His home life was attractive beyond description," and his five sons followed in the religious interests of their father.

Charles Henry Crookshank, M.A. (1836-1915) was born in Canada, and came as a boy to Ireland. He had a good education and distinguished himself as a student in Queen's College, Cork. His ministry of 46 years was faithful and fruitful. For many years he was treasurer of the Supernumerary Ministers' Fund, and was vice-president in 1899. He edited the "Christian Advocate" for several years, but his chief literary work was the writing and publication of the three volumes of the "History of Irish Methodism." This monumental work is the standard authority on the history of our Church. It is free from bias, and is accurate in its facts. Up to the final days of his life he was busied assisting with the annotation of the standard edition of John Wesley's Journals. He was a man of beautiful spirit, of real modesty and true saintliness. To know him was to love him. He died in Belfast, and his remains were interred in the old burial ground of Muckamore, Co. Antrim.

George Ryles Wedgwood (1843-1917), born at Burslem. For more than half a century he filled some of the most important appointments in Irish Methodism. He was twice vice-president. As a preacher he was forceful and impressive. He died in Belfast.

Thomas Knox (1837-1919), a native of Ballynure. He spent fifty years in indefatigable work as a circuit minister and was greatly trusted by his brethren. He was vice-president in 1904.

And so, "The stately ships go on, to their haven under the hill."

CHAPTER VII

PARTITION AND AFTER

1920-1930

IF the purpose of this book had been to recount the events of the years of World Wars, it would have been possible to set out the story without too many meanderings. Likewise, if the purpose were to follow the disasters and tragic happenings during the Sinn Fein rising in Ireland, the narrative could also be detailed with some degree of particularity. But these two themes, no matter how absorbing they are to a writer of history, do not enter into the main current of Irish Methodist history, except in a secondary way; they are part of the background, and in many of these important incidents Methodist people were intimately concerned. There was, for example, the sinister happening at Fermoy Methodist Church (page 94), and other similar tragic events in Northern Ireland. There was a long sequence of episodes in which the loyalty of our people to their religion was severely tested. During the "Troubled Times" policemen, soldiers, and ordinary civilians were raided and murdered. The most disastrous period was that of the Dublin Rebellion which began on Easter Monday of 1916, and though it was conquered in a few weeks' time, it continued in one form or another for several years. In the metropolis there was a catastrophic destruction of buildings. In the centre of the city about 180 important places of business were burned in the Sackville Street area, and many Protestant people lost their homes and their employment.

The Rebellion was one of the main issues which brought about the Partition of the country. Something must, therefore, be recounted of the causes which led to this division of Ireland.

In 1900 the policy of Sinn Fein (*i.e.* Self-government, "Our-

selves") was adopted by the Nationalists. As has been mentioned above, in 1912 the Third Home Rule Bill was introduced into the House of Commons. The Ulster Protestants, led by Sir Edward Carson, were hotly incensed and declared their resolve to resist Home Rule at all costs. A Solemn Covenant was drawn up and on September 28th, 1912, was signed by 200,000 Ulster people. Not all of these were Protestants or Orangemen; many Roman Catholics signed it. The leading members of our Church in Northern Ireland signed it; a few even signed it in their own blood. It was laid for signature in the porches of churches. By this covenant they pledged themselves to defend their "cherished position of equal citizenship in the United Kingdom," and if a Home Rule Parliament should be set up in Ireland they would refuse to recognise its authority. The Covenant leaders were not satisfied with words. Arming and drilling of the Ulster Volunteers began, and 30,000 rifles and bayonets, with ammunition for their use, were landed at Larne Harbour in March, 1914, in which transaction it was said that Lieutenant-Colonel Frederick H. Crawford, C.B.E., took the leadership. At once a retaliatory movement took place in the South and a National Volunteer Force was organised; a citizen army was formed, and a "gun-running" incident took place at Howth in July, 1914, in spite of the efforts of the British authorities to prevent it. The contention went much further than Ireland. Sinn Fein leaders were pushing their case before the public of the United States, and it was felt by Ulster Protestants to be essential that their side of the case needed to be made public in America. Accordingly, a delegation of ministers and laymen went across the Atlantic and addressed a large number of meetings in various centres. Among the ministers who thus served were Revs. F. E. Harte and Edward Hazelton.

At this point the outbreak of World War in August, 1914, altered the face of things for some years, until the end of the war.

When the World War ended the question of Ireland had to be faced afresh. In 1920 Mr. Lloyd George passed an Amending Act by which the country was divided. This division was made by a Border Commission and appeared to be generally accepted by both parties for a time. It was known as "The Treaty." The six northern counties were to have local government with their own

parliament, and to be linked in all affairs with the Mother Parliament of Westminster. Self-government was likewise given to the southern twenty-six counties with the Dail Eireann as their parliament, but the whole country was to remain a self-governing unit of the British Commonwealth of Nations. Although this plan was accepted generally, there was intense opposition to it on the part of a section of Sinn Fein opposition which before long led to civil war. By the terms of the Amending Act the Six Counties were entitled to opt out of the composite arrangement, and at once they did so, determined to remain in every respect part of the United Kingdom. So Partition came and King George opened the Stormont Parliament in Belfast on June 22nd, 1921. On the other side of the Border the "Treaty" was ratified in Dail Eireann, in 1922, by a small majority of seven "deputies," and soon hostilities began between the section which acknowledged the "Treaty" and the section that was fully opposed to it. The struggle was even more rancorous than that previously against the British, a struggle in which the leader of one side, General Mike Collins, was eventually assassinated in an ambush between Dunmanway and Macroom on the roadside. This was in general terms the state of affairs for almost a generation, until in 1949 Dail Eireann boldly declared Eire to be a self-governing Republic of Ireland, owning no allegiance whatever to Britain or to the Commonwealth. This decision naturally deepened the chasm that had come between the two parts of the land. Nor did the bloodshed cease. A number of persons calling themselves the Irish Republican Army, reputed to be financed from America, launched attacks on Partition by means of a private warfare across the Border mainly against the forces of the Crown, especially the Royal Ulster Constabulary, and strove to drive the British out of every part of the land.

In the attempt to outline (as has been done above) the events that led to Partition and the events which followed in its train, it has to be acknowledged that it is almost impossible to give a coherent account of events which would satisfy persons of different points of view.

It is natural to ask the question: What was the attitude of the Methodist people as expressed by the Conference? The

Conference was in a certain degree of difficulty. It was determined at all costs to maintain the solidarity of the Church both North and South. It had to recognise the existence of two lawful governments, and two areas in which differing laws and usages soon began to spring up, a different coinage and different postage stamps current, and in some parts a different language spoken. It has been a task of almost superhuman extent and difficulty in which, if it were not for the guidance of the good Spirit of God, the Church would certainly have been split. It is not surprising, therefore, how little is printed in the "Minutes" about these epochal events. It is said, "We have to adapt ourselves to conditions created by the intellectual, social, and political unrest and uncertainty of our time. We have been often driven to our knees by anxiety concerning the future of our country and of our work in it. Such anxiety will have served a good purpose if it has thrown us back on God. . . . Already we note the beginnings of an advance. From the districts come reports of numerous conversions . . . of open-air work prosecuted with enthusiasm and success."

It can be no reflection on the Conference that the resolutions on Irish affairs were soft-pedalled during this whole period. On the one hand there was a certain degree of opposition to Unionism from the Liberals in British Methodism; for instance, in 1914, at a critical moment the president of the Conference was the Rev. Samuel F. Collier whose sympathies were with Home Rule. He had spoken in that sense when two years previously he had been representative to the Irish Conference, and the Irish brethren felt it would be ungracious, and perhaps even impolite to criticise him publicly. Moreover, there were some of the Conference representatives from Eire who were apprehensive of the social and business consequences that might follow, if it were stressed in public that Methodism was strongly Unionist. Accordingly, the trend of the Conference resolutions was that we were "the friends of all, and the enemies of none." Nevertheless, there could be no doubt that Irish Methodists strongly desired to maintain the Union with the British Empire. They felt that Protestantism was in peril.

Apart from the political struggles of the period which have been described, things were not quiet by any means. In August,

1920, riots broke out again in Belfast and loss of life and damage to property were immense. The Home Mission pamphlet "About the Work," said, "The widespread orgy of irresponsible destruction of life and property is a painful revelation of the underworld of a great city. That so many were ready to lend themselves to criminal courses is a striking indictment of the Church's failure to influence greatly the masses of the population." When the riots were conquered by the troops in 1920 terrorism of a more hidden sort became common. A number of our people who lived in certain areas of the city had to leave their homes, and even when they were not directly attacked they had to bear the alarms of their neighbourhood. There was, for instance, a particularly gruesome and bloody incident on the night of March 23rd, 1922. In the middle of the night a number of armed men broke into the residence of a Roman Catholic publican who lived a couple of doors away from the Methodist manse in Kinnaird Terrace, Antrim Road. There were six members in the family of the publican and all were murdered except the youngest child who was hidden. The raiders got away without being caught, and no one was brought to trial for the crime. It was reputed to be an act of vengeance for the murder of a policeman on the previous day, but there was no definite proof of this. Nevertheless, the gunfire, the screams, the breaking glass, the cries of dying people in the middle of the night created the utmost horror and consternation.

In the South, crimes of violence were of almost daily occurrence. On May 5th, 1921, the Dublin Custom House was burned down, and it became highly dangerous for people to go about the streets. There was a dreadful day, November 21st, 1920, which became known as "Bloody Sunday." About 9 a.m. groups of armed men entered the homes and lodgings of British Army officers in the suburbs of Dublin and assassinated a number of them.

On August 16th of the same year District Inspector Wilson of the Royal Irish Constabulary, a Methodist, left his house in the town of Templemore to go to the Post Office to post letters. He had only gone a few yards when he was killed by a rifle shot on the public street. The assassins were not arrested. He was a sincere and convinced Christian and Methodist, and his tragic

death brought much gloom and grief. The letters which he was carrying were afterwards delivered with bloodstains on them. One of them was to the secretary of the Methodist Conference, and the other to the Rev. William T. Cairns.

In Cork city the Rev. James M. Alley, when visiting in Blackpool, was attacked in February, 1920, and struck by a stone which damaged his left eye. It was feared for several days that he would lose the sight of his eye, but he fortunately recovered from the injury.

After the Treaty the British soldiers and a large number of English people disappeared from the country. In the Post Office and Civil Service a choice was given to officials, either to transfer to Northern Ireland or to remain in the service of the Free State, and several valued members of the Church removed with their families to Northern Ireland or to England. All the military camps, and the naval stations were emptied. The work that had been carried on for many years at Queenstown and Berehaven by the Rev. Thomas Moran came gradually to conclusion. The naval dockyard at Hawlbowlne was closed and practically the whole membership of our church at Queenstown, now called Cobh, disappeared. Similarly, our work ended at the Curragh. Our church, manse and hall there were taken over. The existing Anglican Church was taken as a chapel for the Roman Catholic troops, and the Methodist premises were handed over with our consent to the Church of Ireland. We really had no ownership in the property; it was erected in the camp by permission of the British War Office and we had no title to the property, although we built it. The withdrawal of the British troops from barracks, forts and camps throughout the whole of the South meant that along with the soldiers and sailors there emigrated their families, and many other people whose trade and livelihood depended mainly on the army, directly or indirectly. Homes and farms which formerly had been the happy centres of Methodist fellowship came into other hands. Wise observers noted that the removal of Protestant families in such numbers was one of the greatest moral and social losses the country suffered. Those who stood their ground and remained were viewed as having a quality of heroism and of Christian citizenship. One Methodist woman living in a

remote spot seven miles from a Methodist church was compelled to give house and food to a roaming body of "Irregulars" for several days. She made such an impression on them by her Christian bearing that she was an astonishment and rebuke to them. One of the men remarked to his companions, "That woman must have somethin' in her that keeps her from cursin' ūs." She had indeed more in her than he or his companions could possibly understand. The Kingston family at Drimolegue was raided and their horses and many of their garments taken. While no one was injured, they were sworn solemnly to secrecy. They were not the only Methodists so attacked, and it was noticed on the following Sunday that all the men in the Drimolegue Church had lost their overcoats.

In one Southern city farmers brought in considerable sums of money to a leading Methodist businessman and asked him kindly to hold the money until the time of perils and raids ceased: And they would not allow him to give them a receipt! Men like Richard Jagoe of Cork and William Treanor of Roscrea were held in almost saintly estimation by their Roman Catholic neighbours. This is not to say that Methodists were immune from danger and death. In 1921 Mr. Alfred Reilly, B.A., J.P., of Cork, was taken out of his car at the gate of his house in Douglas and was shot dead. For thirty-eight years Mr. Reilly had acted as voluntary organist of Wesley Chapel, and after his death a bronze tablet was affixed to the organ telling of his long and loyal help to the church, and adding that the last voluntary which he played on the Sunday before his death was "Be not afraid." Another Cork Methodist, Mr. W. L. Cooke, J.P., was shot in 1922, and Mr. Cathcart of Youghal also was murdered.

Other men were given forty-eight hours to leave the country. But on the whole, few barriers were raised against the preaching of the Methodists, and of religious persecution there was practically none. But there were always hardships. A Methodist farmer in County Cork used to drive his family in the car to Church some eight miles distant. One day the Irregulars came and seized the car. What to do to get to Church? On Sunday morning the husband brought out the rough farm cart and a plough horse; he put some bundles of straw in the cart, and he, his wife, and the

children went the eight miles to the Methodist church on that and subsequent Sunday mornings until better times returned. Rev. Arthur I. Johnston (1869-1959) illustrates another aspect of the times. His manse in Adare was in the midst of skirmishing bodies of fighting forces. All methods of transport were paralysed. The Stationing Committee and Conference of 1922 moved him from Adare to the South Derry Mission, 150 miles away. In the middle of July, the normal period for removals, he was not able to travel, and when after some weeks he did remove, he arrived in his new circuit in County Derry on a push bicycle! It was one of the several modes of transport that he had to use on the journey—lorry, railway, bus, etc.—but his personal goods had to be left behind and did not arrive until nearly Christmas.

Or let us look at Roscrea; Mr. Thomas Dooly and his wife were returning home in their car when they were halted outside the town by a British sentry. Mr. Dooly, after a moment's delay, rashly thought he had received a signal to pass on. He was mistaken, and the sentry fired at the car, and the shot killed Mrs. Dooly, who was seated in the rear seat.

One of the wildest spots in Ireland in 1922 was West Cork. There was fierce fighting between the Free State forces and the "Irregulars" around Dunmanway. It was there, as has been said above, that General Mike Collins, the leader of the Free State forces, was ambushed and shot. In the same heated months one of our Methodist people, Mr. James Buttimer, was killed in his own home, and another, Mr. Jagoe, had to leave in the darkness of the night and escape to England under threat of death. On one night four Protestants in Dunmanway were murdered. Mr. John Willis, of Ballinphellig, and Mr. George Young, of Scariff, had also to fly from their homes. In the Dunmanway manse, Rev. Alfred Harbinson, B.A., had to escape from the manse at midnight and take refuge in the fields. This was not the only perilous episode in his ministry. In 1953, as he was walking in Royal Avenue, Belfast, he was attacked by a madman in the street with a razor, who gave him severe facial injuries which might easily have proved fatal. The effect on his bodily health was serious and he had to retire from the active work in 1954. He died in the following year (1955) as he walked in a neighbour's garden.

Another casualty of this period was Rev. Jones Whitla, a popular minister (1863-1922). He had the unusual but unrealised ambition to be the first Irish Methodist minister to own and fly an aeroplane! In the autumn of 1920, when returning in his motor car from Ballinamallard Harvest Festival Service to Enniskillen he was shot by a British sentry near the West Bridge, and was so seriously wounded that his right arm had to be amputated. For weeks his life hung in the balance, but with courage and tenacity he fought his way back to health, and took up his circuit work, but it was only temporarily, as less than two years later he died—a war casualty.

When the World War had ended in 1918 and some degree of peace came to England the British Conference proceeded with the matter of union of the three great Methodist Denominations, the Wesleyans, the Primitive Methodists and the United Methodists. It was a measure for which many hopes and prayers had been offered, and it was a great blessing to World Methodism. Its effect on Irish Methodism was considerable. One direct consequence of it may be detailed. The requisite Parliamentary Acts of Methodist Union in Great Britain put an end to the validity of Wesley's Deed Poll of 1784, and with it an end to the "Legal Hundred," or Legal Conference, to give it its proper title. The British Parliamentary Act abrogated the powers which were settled in the Legal Conference, in respect of the ownership of property and trusts, and in their place it instituted the new authority of the British Conference of the Methodist Church. This was satisfactory so far as England, Scotland and Wales were concerned, but a Westminster Act of Parliament no longer had force in Eire, and the English Act of Union specifically did not apply to Northern Ireland. Consequently the Irish Methodist Church was in a predicament, and even in some danger, for all our Irish property had been held on what was known as the Model Deed, and by it was "anchored" to Wesley's Deed Poll; but now the Endowment Trusts, buildings, etc., were (altering the metaphor) to be left hanging in the air. It became necessary without delay to create a new legal foundation (again changing the metaphor) for the Church, and the Conference authorised an application to the Irish Parliaments, North and South, for a Statutory instrument to meet the case. A

draft Bill was submitted to the Conference of 1927 and approved. A delegation of Revs. James M. Alley and R. Lee Cole with Messrs. A. M. Fullerton, O.B.E., and John B. McCutcheon, brought the Bill before the Bradford Conference and got its approval. It was necessary to have this approval because some of the clauses of the Irish Bill referred to the standing of the English representatives in the Irish Conference and other such matters. The Bill was then passed by the Oireachtas in Dublin, both in the Irish and English languages. A similar Bill (in English only) was passed by the Stormont Parliament in Northern Ireland. One remarkable fact was that this Methodist Church Act of 1928 was the first instance in which the two parliaments acted identically and simultaneously. Another interesting fact was that the Methodist Church became the only Church body in Ireland which has a statutory basis in Irish legislation.

The Act brought certain important alterations in the laws and usages of our Church life. For one thing, it ended the inner circle of the "Legal Hundred." From the time of Mr. Wesley there had been ten Irish members of the "Hundred," and it was from these ten that the Irish Vice-President had to be chosen. The last ten members from Ireland were Revs. William H. Smyth, M.A., James M. Alley, Randall C. Phillips, William Moore, Frederick E. Harte, M.A., John A. Duke, B.A., R. Lee Cole, M.A., B.D., John E. Neill, B.A., John A. Walton, M.A., and William H. Massey. Each of these in turn had been vice-president of the Conference with the exception of Mr. Neill whose health failed when his time came to be elected.

Another change which came with the 1928 Acts was that the Conference acquired powers, if it so decided, to alter the term of the Itinerancy. A referendum was accordingly taken by the Conference to find the wishes of circuits and synods concerning the length of the ministerial term; and while the referendum did not result in a clear verdict of any special figure, the Conference altered the normal term of the appointment of ministers to circuits from three years to five years, as being more consonant with modern conditions than the three years term which had been fixed in the eighteenth century.

Possibly the most important change given by the 1928 Acts

was that for the first time a Constitution of the Church and a Statement of its Belief was set forth and given legal validity. On December 12th, 1927, Rev. William Henry Smyth, M.A., president of the Methodist Church in Ireland, acting by direction and on behalf of the Annual Conference, made declaration and affixed his seal to a Deed Poll with two schedules attached thereto, that the Constitution of the Methodist Church in Ireland was and is as set forth in the first of said schedules. The said Deed Poll with the schedules were then duly enrolled in the High Court of Justice, Saorstát Éireann, and in the High Court of Chancery, Northern Ireland, within three days of the aforementioned date. The Conference further placed on record its deep sense of indebtedness to Rev. R. Lee Cole, M.A., B.D., and Mr. Alexander M. Fullerton, O.B.E., for their work in preparing the Methodist Church in Ireland Acts, 1928, and the Constitution of the Church.

It is well to bear in mind that the main work of the Church was not concerned with the broad legal issues and national happenings that have loomed so large in the last few pages. The living Church was carrying on its chief work all over the country, in a number of interesting developments, while ministers and laymen were coming into prominence or passing out of the picture in death or retirement.

Irish Methodism has never been shut up in towns and cities. Much of its best circuit work has taken place in rural areas, and some of its great laymen and ministers have come of farming and trading families. There is scarcely a town of size or a city in the country which has not an honourable record of devoted Methodist laymen. There were, for instance, Sir Samuel Kelly, C.B.E., D.L., Sir Robert Meyer in Belfast, John Parsons of Athlone, William Treanor and Thomas Dooly of Roscrea, George Hadden of Wexford, William H. Hadden of Carlow, John D. Rowe of Maryboro, William Lumley of Tullamore, Victor McCowen of Tralee, the Atkins family of Dunmanway, the Armitages of Cloughjordan, the Lairds of Drumshanbo, Sir Robert Anderson, D.L., M.P., of Derry, the Cowdy family of Portadown and Banbridge, Ernest Mercier, J.P., of Durrow, Niall McCormick, P.C., of Ballina, Samuel B. Humphreys, J.P., of Enniskillen, Joshua Peel of Armagh, and so on, for these are only a few of a

great and honourable company. The supply of Methodist candidates for the ministry at home and abroad owes a great debt to the rural areas. There was an old tag, for instance, about the "Saints of Togherdoo" to which there was a retort:

*"I know them all as well as you,
There are no such saints in Togherdoo."*

Nevertheless, it was from Togherdoo that there came into the ministry within the years of recent times four Methodist preachers two of whom attained the high honour of being Presidents of the Conference—Revs. Edward Whittaker and J. Wesley McKinney, the first Principal of Gurteen College.

Or one might take another small area, the district that stretches from the Avoca River to the River Slaney. It includes parts of the Counties Wicklow, Carlow and Wexford. It is about forty miles long by twenty miles broad. And it is the area which in the 1798 Rebellion was almost devastated of Protestants. But from it there sprang more than twenty Methodist preachers of the Irish Conference and a few who went to serve the Church abroad, and among these men were some of the most prominent ministers in the history of the Church. Here are some names—the Revs. Samuel Hollingsworth, M.A., D.D., from Gorey (born 1843) who became Principal of Wesley College, Dublin; William Nicholas, M.A., D.D. (born 1838) of Wexford, and President of Methodist College, Belfast; William Crook, born at Newtownbarry (1823), President of the Church; John S. Wilson of Hacketstown (1799-1845); John Rogers of Gorey, a leading minister of the Primitives; Edward Condell, born (1857) at Carnew; John Bates at Ballymore, Wexford; Henry J. Giles of Monomolin; John Walker of Carnew (1816); George L. Webster, M.A., and his brother, Ebenezer Webster, of Clonegal; Nathaniel Haskins, born 1864 at Tinahely; Thomas Rothwell, born 1846 at Carnew; Robert S. Lee at Clonegal; Fossey Tackaberry at Tomagaddy; William S. Morris of Ballycanew; Robert J. Meyer of Wexford (father of Sir Robert Meyer, a notable official of the Belfast City Corporation); John Gilcriest of Rathdrum (1862-1924); J. Arthur Gordon of Gorey; John Hamilton Brownrigg of Tinahely; Edward Hazelton of Arklow (1852-1930). Possibly this list, which is impressive both

in length and in the quality of the ministers, is not complete, but it is given here as an illustration of a wonderful contribution of ministers to the Methodist Church. Probably it would come second in honour only to parts of County Fermanagh. One other area, an even smaller area, may be adduced also as an example. There is a humorous old rhyme that says:

"From Carrickmacross to Crossmaglen

There are more rogues than honest men."

It is a negligible area as regards size, and its bad name is said to have come from its prevailing trade of horse dealing. In more recent years it lived up to its bad name, because, being on the Border, the whole district became notorious for smuggling. But the Methodist people have a better view of it, because from it came the Rev. John Oliver Park, B.A., D.D., of Castleblaney, Rev. James Donnelly of Carrickmacross, Rev. Colin McKay of Carrickmacross; Rev. Thomas A. MacKee of Castleblaney; Rev. James Elliott, father of Rev. R. J. Elliott, B.A., and Mr. William M. Elliott; and Rev. Robert Byers from a townland in the vicinity. Rural Methodism has certainly been a fertile ground for the growth of Methodist ministers.

There were only a couple of small charitable homes for Protestant widows in the city of Dublin in the year 1766 when Rev. John Wesley founded the Methodist Home for Widows. At first it was a part of the premises attached to the Church in Whitefriar Street, but when these buildings had to be surrendered the home was removed to a house in Charlemont Street, and later, in 1858, to Grantham Street. This district in time began to deteriorate, and in 1932 the governors were wisely led when they bought "Eastwell," a large villa in Palmerson Park. This home is an attractive and comfortable residence in which a considerable number of deserving Methodist ladies have found a haven of rest in their declining years.

At the other end of life period, an orphan school for girls was founded in 1806 by the instrumentality of Mr. Solomon Walker. For two generations it was carried on in Harrington Street in a building which was largely the gift of the Booth family, but with

the partition of the country difficulty arose in bringing orphan girls from the North, where more generous treatment was being given by the State to widows and orphans. The number of applicants lessened, and eventually the school was closed, and a smaller house was bought in Northbrook Road. The numbers declined still further and an application was made to the Commissioners of Charitable Donations and Bequests to alter the method of working. This application was granted and the school was sold, along with the accompanying holiday home in Skerries. The proceeds were invested and an arrangement was entered into with Wesley College to have orphan girls given bursaries which should meet the cost of education and (if required) of maintenance. The average number of such bursaries is seven per annum. In 1958 the scheme was widened by permitting bursaries to be paid to orphans who attended the school as day-pupils.

In 1922 an application was received by the Conference from the session of the Cunningham Memorial Church, Cullybackey, Co. Antrim, asking to be received into the Methodist Church. This was a Presbyterian congregation which previously had been in connection with the United Free Church of Scotland; but the Scots Church had decided not to continue any further work in Ireland, and had recommended the Cullybackey congregation to join up with the General Assembly of the Irish Presbyterian Church. The Cullybackey people declined to do this and decided to join the Methodist Church. At first there was some slight dissention between the two denominations, but it soon quietened down and the Cullybackey congregation became a welcome and useful circuit under the Methodist Conference.

One of the results of Partition in the country was a sad increase in the emigration of Protestant people from the South and West, and the Conference wisely amalgamated a number of small circuits. This process of amalgamation necessitated the provision of motor cars in various places, and the Home Mission Fund had to make arrangements to meet this need. A single instance may be cited: A minister was withdrawn from Galway. The manse was let, and while for a few years it was worked by a Supernumerary Minister, it became impossible to get anyone suitable, and the Galway work was attached for a time to Castlebar circuit. This called for a

motor journey of fifty miles distance by car every Sunday. In 1959 the minister was withdrawn from Castlebar and a fresh disposition of forces became necessary, in which three other neighbouring circuits co-operated.

Another change of usage took place in 1939 when Conference promoted a Group Insurance and Provident Fund for the purpose of assisting cases of affliction in ministers' families. It has been a most welcome development.

The Conference of 1926 appointed the Rev. Robert M. Ker to be its president. Mr. Ker had scarcely begun his visits as president of the circuits when he took ill in Cork and died on October 27th, 1926. Mr. Ker (1842-1926) was born in Newtown-butler, the son of the Rev. Robert Ker. His life work was mainly connected with the Belfast Central Mission, where in 1904 he succeeded the Rev. Dr. Crawford Johnson as superintendent. "With consummate skill and rare devotion he developed and guided its work. He was a man of clear vision and sane judgment, a masterly organiser, quietly strong, and an inspiration to those who worked with him." His sudden death was a grief to the whole church. The office of president for the remainder of the year then devolved on the previous year's president, the Rev. Edward B. Cullen.

The period under consideration saw a large number of prominent laymen taking an active part in Methodist affairs in Belfast. A Methodist Laymen's Missionary Movement was begun and did much valuable service. The names of some of its leaders may be recalled. Professor A. C. Dixon, F.R.S., Major D. Graham Shillington, M.P., Alderman Samuel T. Mercier, Sir William Whitla, M.D., M.P., Colonel Fred Crawford, John S. Shaw, J.P., William J. Marshall, J.P., Sir J. F. Cleaver, Harford H. Montgomery, Hugh B. Brandon, W. Charlesson, Ben Stafford, Charles E. Bourke, Arthur W. Metcalfe, Robert G. Geale, Samuel T. Kirkpatrick, Dr. Wadsworth, David J. Lindsay, Andrew C. Marshall, Fred Stafford, Robert Thompson, James B. Thompson, George H. Fulton, Henry M. Johnson, Norman Robb, Joseph G. Reid and John B. McCutcheon.

A list such as the above is necessarily incomplete. It is even more incomplete when one tries to recall the names of some of

the great men of other parts of the country. There was, for instance, the Right Hon. Thomas Shillington, D.L., P.C., of Portadown, who died in 1925 in his ninetieth year. While he was able to do so he was a useful local preacher, highly esteemed in and around his native place. He was a well-known public figure whose influence in political affairs was always on the side of righteousness and charity. His daughters became the wives of two ministers, Revs. James M. Alley and Patrick Ernest Donovan.

Another layman of importance was Mr. James Henry, K.C., an eminent barrister in Dublin, who died suddenly in 1930. He was a life-long member of the Methodist Church and was standing counsel to Conference. He was born in Dunkineely, Co. Donegal, entered the teaching profession, and for a time was principal of the Foote Memorial School, Lisburn. He qualified as a lawyer and rose to a high position in the legal world.

Two ministers who died in this period were also connected closely with education. The Rev. Henry Evans, D.D. (1837-1924) was born at Magherafelt, and entered the ministry. He was a diligent student and an able preacher; for a time he edited the "Christian Advocate." He was appointed a Commissioner of National Education, and for thirty years discharged the duties of that eminent office with distinction to himself and with manifest advantage to the Church. In 1924 he died suddenly in Blackrock, Dublin.

Another minister who was universally honoured and trusted was the Rev. William Crawford, M.A., a native of Dublin, and a Scholar and Moderator of Dublin University. He was a man of unusual and varied abilities. Twice he was elected vice-president of the Conference. He was a Senator of the National University of Ireland, and a member of the governing body of University College, Dublin. He was a man of intellectual energy, with independent character, and, above all, he was a humble and devoted servant of his Lord.

Other obituaries of this decade were those of the following ministers:

William Maguire (1845-1925), a Fermanagh man who became a minister of the Primitive Wesleyans. He was gifted with a magnificent physique and a remarkable energy. He was a born leader

of men. He was known as one of the prominent citizens of Belfast, and he was elected vice-president of the Conference in 1917.

The ministry of Henry Shire (1850-1925) lay mostly in country circuits. He was of Palatine stock from County Limerick, and had unusual abilities. He, too, was a vice-president of the Church.

Richard Cole (1847-1925) was born at Durrus, County Cork, and educated at Queen's College, Cork. His ministry of 55 years was spent for the most part in the North. He was an experienced journalist, and for thirty years rendered unique service to the Church as Editor of "The Christian Advocate." He was a man of great humility and saintliness.

Not many ministers have sprung from County Kerry, but Pierce Martin (1851-1927) was much loved and respected by his brethren. He had a happy disposition and a steady faithfulness as pastor and preacher. For some years he was secretary and treasurer of the Overseas Department of the Church, and was elected vice-president in 1915. He was a native of Killarney.

The period of the World War, and the years following, made it difficult to have new chapels erected, but three call for mention. A new and second chapel was erected in Ballymacarrett. It had the misfortune to be destroyed by the blitz in 1941, and again was rebuilt in 1952. The beautiful new chapel of Wesley College was opened in 1927; and the Irish-American Memorial Building which was built in connection with the Donegall Square Church was opened in 1929. After a few years it was sold.

Reference has been made (Chapter I) to the beginnings of the Irish Methodist Publishing Company and of the "Christian Advocate" in 1883, as a successor of the "Irish Evangelist." For the first few years of its career the "Advocate" was edited by Revs. Dr. Evans and Charles H. Crookshank, assisted by other ministers. In 1890 Rev. Richard Cole came to the editor's chair. The company and the paper were at that time practically insolvent. Mr. Cole had a considerable experience of journalism, and he saw that the only hope of success lay on the business side of improving the advertisement income. He personally undertook this unwelcome work with energy, in addition to the editing of the paper. He was a miracle of industry; in a busy circuit with its multitude of visits, calls and letters, he managed to find time to edit the

“Advocate.” His efforts succeeded, and for the following thirty years, until he began to fail in health, he carried this responsibility almost unaided. The paper not only began to pay its way, but was able to pay a dividend to its shareholders. Worsened conditions, however, arose with the World War. Costs of production greatly increased and receipts became less. Eventually, in 1923, when Mr. Cole decided to give up the work because of increasing age, the “Advocate” Company decided to close down, being able out of its accumulated capital to pay its shareholders in full. It had run a splendid course. Through difficult years of troubles in Ireland, and World War, it was “outspoken, never partisan, or bitter, and never merely sitting on the fence.” Its last issue was October 26th, 1923. In anticipation of its closure a new company was formed in Belfast and a new paper, “The Irish Christian Advocate” was launched at once. Its first issue was November 22nd, 1923. The new venture included a Methodist bookshop in Belfast which has been carried on with much satisfaction and ability. The difficulties which faced the new enterprise were very grave, but the directors had courage, and what was essential, they had financial backing. Through very difficult years, when several other well-known religious journals had to close down, the “Irish Christian” Advocate” surmounted its difficulties, and has been a blessing to the Church. The Church owes gratitude to the ministers and laymen who freely gave their service to this worthy project.

CHAPTER VIII

BETWEEN THE WARS

1930-1940

ONE of the ministers, a little more boastful than he should have been, was reported to have said, "When the World War finished in 1918 I burned every sermon that had reference to war, and thanked God I would never have to use them again." Amateur prophets can easily go wrong. Before the decade 1930-1940 had ended the nation once again was plunged into a war which involved practically every part of Europe, and a very considerable part of the world. In due course the impact of the Second World War on Irish Methodism will have to be related, but first there are some other domestic matters to be set down. Perhaps the chief thing to notice is that this period produced unforeseen changes in the social and religious life of most peoples. In 1929 there was an economic trouble called a Slump, or later, a Recession. The value of money greatly lowered and the cost of living was proportionately increased. This bore heavily on the majority of the population, though in the course of time wages and salaries rose to meet the new expenses.

In 1930-1 a period of great distress took place in Belfast, through unemployment. The Conference expressed its profound sympathy with the sufferers, and urged the Methodist people to "exercise economy in the ordering of their lives and households and to remember the urgent needs of those less favoured than themselves." So serious was the situation that Rev. George A. McIlwrath opened a soup kitchen on the Newtownards Road to help to relieve the privation of the neighbourhood. In like manner the two Belfast Missions were distributing food and clothing to several thousands of needy families.

Many people, however, suffered greatly; retired people, for

example, who depended on pensions or dividends: Supernumerary ministers and ministers' widows felt the pinch acutely. An attempt was made to raise their allowances to a realistic figure. Stipends of Circuit ministers were also increased, but the retired brethren found it hard to make ends meet. One difficulty was that when a minister became a supernumerary he found it well-nigh impossible to buy a house to live in. Conference attempted to meet this difficulty with a Ministers' Housing Fund. It was a double-barrelled plan. A supernumerary could borrow up to £250 free of interest to help him to pay for a house. The other side of the scheme encouraged ministers in the active work to make voluntary annual contributions to an accumulating fund. Their contributions, along with the interest earned, and a subsidy given by connexional funds, would help to provide a substantial sum for ministers on their retirement. In its early years this scheme worked with satisfaction, but when the interest on War Loan was reduced from 5% to $3\frac{1}{2}\%$, and War Loan dropped from £105 to £61, the success of the scheme was threatened. After a few years, however, with careful management it recovered and fulfilled its useful purpose, to help to pay the "deposit" required in building or buying a house.

At the end of this decade, in 1940, a welcome relief came to the supernumerary ministers, their widows, and their unmarried daughters from the will of Mr. Dudley Joynt, of Leeds. Mr. Joynt was a member of a much respected Methodist family of County Mayo. He carried on an extensive and profitable business as a clothing manufacturer at Roundhay, Leeds. His wife, Mrs. Edyth Joynt, to whom he was greatly attached, died to his lasting sorrow. In her memory he left his whole estate, amounting to about £20,000, to the Irish Methodist Church, with particular reference to retired ministers, their widows and their unmarried daughters. A residence for the Home Mission secretary was to be provided and was to be called "Mayo House." In 1957 the very generous gift of £20,000 to supernumeraries and ministers' widows from Lady Kelly came as a welcome addition.

Once more reference may be made to the increased use of motor cars. They came as a boon to widespread country circuits. Members from a distance came to church services with greater

ease and comfort than had been possible with horse-drawn vehicles. Ministers also were able to reach the outlying families of a circuit even in wintry weather with safety to health. The benefit went deeper. Wherever societies or circuits were sufficiently near, on important occasions, such as Circuit Socials, or Evangelistic Missions, the motor car brought the people of other circuits together. In this manner it did a worthy service in keeping the connexional spirit of fellowship alive amongst scattered Methodists. Further, it now became possible to amalgamate circuits and thus save manpower. Where such amalgamations took place the circuits were often ranked as Motor Car Circuits, and the Home Mission Fund from the year 1926 helped to provide cars for a number of ministers. Schemes of this character, however, are not always free from objections. While a minister could now economise the time spent in visiting the distant homes of his circuit there resulted also a certain lessening of Methodist hospitality. It was rare for a circuit minister to stay overnight in the homes of his people. Another difficulty rose in towns and cities where the motor car encouraged the families of a congregation to escape into the country or to the seaside on Sunday afternoons and evenings. Sunday Schools felt this loss, and the evening congregations suffered heavily.

Another change in the social habits of our people came through the introduction of radio and television. These inventions, which have been mentioned already, brought a new life into even the remotest homes in the country. A family in Western Mayo or South Kerry can know what is going on in the great world almost as soon as it takes place. One cannot praise too highly the emphasis which the broadcasting authorities have given to religion. Several times in the week there are sessions devoted to Christian worship, and Christian hymns are sung. We feel grateful to God for this new propagation of religion. On the other hand, it has to be recognised that radio and television (at a later date) have tended to lessen church attendances especially on Sunday evenings. If it were only the aged, the infirm and infants who stayed at home to listen in it would be an undiluted boon. But there are others who do not come into these categories and are a loss to church attendances. They themselves lose the fellowship of common

worship, and also miss the Christian blessing of bringing their contributions to the Church's treasury. Sitting in an armchair and smoking a cigarette while one watches a television service can scarcely be called Christian worship.

In recording the usages of bygone days, many curious changes come to mind. Some churches had peculiarities of worship of their own. In Falls Road, for instance, they would not have instrumental music of any kind half a century ago. Further, they had their own way of worship. When prayer began the congregation turned their backs on the preacher and knelt on the seats. In many places there were peculiarities of habit connected with death and funerals. The mirrors in the house were covered up, and the pictures were turned to the wall, especially any photographs. The minister who, of course, wore a tall hat, had a scarf around it of white cambric and indeed sometimes a sash of the same material around his chest, and even armlets of cambric round his arms. These emblems of mourning were provided by the undertaker, and were the perquisite of the minister. While Methodists did not have "wakes," it was always customary to have some provision for the mourners. The women at a funeral wore bonnets with lace carefully crimped by a tally iron.

In 1935 Mr. Robert C. Johnson, a son of the Rev. Robert Crawford Johnson, D.D., called the attention of Conference to the advantages to be gained by adopting the system of Covenanted Subscriptions. At first, until people began to understand the matter, there was some slight reluctance to join in the scheme, but as it became known it was widely adopted. Further mention will be made of the "Covenants."

In 1940 the Committee on Public Questions, Rights and Privileges which had existed for thirty years was dissolved by Conference. It had fulfilled a useful function in communicating with the government of the country on important issues, but the changes of Irish government of 1922 made it out of date for many of its former purposes. After its dissolution some of the matters that required to be dealt with were transferred to a newly organised Council of Social Welfare, and, in certain instances, to the decisions and actions of the Standing Committee of the Church.

In 1936 the Conference instituted a system of periodic

Visitation of Circuits, including an inspection of all Connexional property. The work of these commissions was to examine the buildings and to make suggestions for improvements and repair. An even more valuable function of these visits was to report on the state of "the work of God" in the circuits.

The two-volumed History of Methodist College (mentioned already) which was compiled by Mr. J. W. Henderson, M.A., headmaster of the College in 1939, covering the period 1868 to 1938, contains the names of very many eminent pupils of the College, and from it a brief list may be chosen here.

Sir Robert Wallace, Q.C., Chairman of London Magistrates' Court; Mr. Justice W. J. Johnston, K.C., of Eire Justiciary; Mr. Justice William Black, K.C., of Eire High Court; Sir Louis J. Kershaw, K.C.S.I., Under-Secretary for India; Colonel Fred Crawford, D.S.O.; Professor James A. Lindsay, M.D.; Professor W. M. Dixon, LL.D.; Professor Robert M. Henry, Litt.D.; Canon J. O. Hannay ("George Birmingham"); Paul Henry, R.H.A.; William M. Fullerton, Chairman of Ulster Bank; Major D. Graham Shillington, D.L., M.P., Cabinet Minister, Northern Ireland Government; Professor F. J. Paul, M.A., D.D., Principal of Assembly's College; Freeman Wills Croft, Engineer and Novelist; Sir Robert Evans, Publisher; Sir William V. Wood, Bart., Chairman of British Railways; Sir Samuel Kelly, C.B.E., D.L.; Messrs. John and Robert M. Sayers, Editors, "Belfast Evening Telegraph"; J. E. Warnock, M.P.; Sir Malcolm Stevenson, K.C.M.G., G.M.G., Governor of Cyprus; Sir Walter Huggard, LL.D.; Sir George Victor Allen, M.D., Secretary of the British Association; Commander Oscar Henderson, C.V.O., C.B.E., D.S.O.; Major General W. E. V. Abraham; Major General Alfred Campbell, R.A.M.C.; J. Sydney Richard Cole, M.A., Q.C., Attorney General, Tanganyika; Professor Ernest S. Walton, M.A., Ph.D., S.F.T.C.D., Nobel Prize Winner, distinguished for having (in conjunction with Sir John Cockcroft) experimentally disintegrated the atom at Cambridge for the first time.

It will be seen that in this list of twenty-eight persons, eleven are sons of Methodist ministers in Ireland. From the long list of eminent women students of the College, it is hard to make a selection. Some have won distinction in the medical profession;

there have been at least a score of women doctors, in the brief time covered by the school's history. Many others, like Ruby Smiley, Sadie Laird, Jane and Kathleen McCutcheon (again daughters of the manse are prominent) were educationists, as also was Frances E. Wilson, who became headmistress of Farrington's School, England. Somewhat earlier in date were Edith Helen Major, LL.D., C.B.E., Head of Girton College, Cambridge; Alice Everett, Assistant Astronomer Royal of England; Alice Milligan, poetess of fame; Elizabeth W. Jones, for many years headmistress of Harrogate College; and L. Alice Walkington, who was the first woman in the United Kingdom to take the degrees B.A., M.A., LL.B., LL.D.

Nor should the names of the teachers of the college be overlooked. Headmasters such as Dr. Henry Parker, Henry S. McIntosh, Ernest Lewis, John W. Henderson, John Falconer, A. H. R. Ball, will long live in the memory of their pupils. Quite a number of others of the staff are held in affectionate remembrance, an affection which invented nicknames for them—"Paddy" Workman, "Rufus" Graham, "Baps" Donald, "Maza" (for "Mazawattee") Robertson, "Wee Da" Davidson, and others. An instructive list might also be compiled of pupils of Methodist College who entered the ministry of the Methodist and other churches. One former pupil of Methodist College became a bishop. Three have been Moderators of the Presbyterian Assembly, and at least eight have been Presidents of the Methodist Church.

An incident of the First World War must be recorded. In 1916 there was a lamentable shortage of munitions, and a voluntary corps of 50 munition workers was enrolled from Methodist College to form a "shift" in the machine shops at the shipyard. It was led by Rev. Henry N. Medd who had previously received some training as an engineer. A similar work in munitions manufacture was carried on in the machine shop of the College itself.

Mr. Wesley on one occasion lamented that he found it hard to keep medical doctors in the Societies. Possibly the reason for this arose from Wesley's preoccupation with "Primitive Physic" and other kinds of healing. The matter has altered greatly since Wesley's day and many doctors and surgeons have held a welcome

and useful place in the annals of the church. Names of a few of these may be set down: Dr. John Hatch Power, to whose memory there is a mural tablet in the Centenary Church; Dr. Alfred R. Parsons; Professor J. L. Lynham; Sir William J. Thompson, M.D., who was also Registrar-General of Ireland for several years; Sir William Whitla, M.D., M.P.; Surgeon-Major Lynn of Armagh; Professor James A. Lindsay and Dr. W. E. Hadden, Portadown. Three ministers were doctors—Robin Booth of Hankow, China; A. Wesley Hill and Thomas McCracken. In the practice of psychiatry Methodist doctors have won a prominent place. In the list of names in the Minutes of Conference for 1959 the names of thirteen doctors are included as members of connexional committees; many of these are connected with the Committee on Psychological and Spiritual Healing which the Conference inaugurated, which must be referred to later.

Among those who passed away at this time was Sir Robert Wallace, LL.D., K.C. (mentioned above), who died in 1931. He was the son of the Rev. Robert Wallace, to whose memory there is a memorial in the Centenary Church. Sir Robert was one of the eminent lawyers of his time. He was chairman of the County of London Sessions from 1907 to 1931, and was notable as having initiated the "Probation of Offenders Act." He was commonly spoken of as "The Merciful Judge."

The hand of death was stretched out in this decade on a number of ministers of outstanding ability:

John Charles Robertson, M.A., B.D. (1868-1931), son of Rev. James Robertson, D.D., after a distinguished course at school and university, came into the ministry. He did twelve years on circuit, and was then appointed tutor in the theological side of Methodist College. Later he became the first Principal of Edgehill College where for ten years he exercised a gracious and inspiring influence on students for the ministry. He was vice-president of the Conference in 1929.

Samuel Thomas Boyd, B.A. (1850-1931) was vice-president in 1917. He had the respect, friendship and confidence of the whole Church.

Edward Benjamin Cullen (1861-1931), born at Ballyfin, Queen's County. He was strong in body, mind and spirit, and

was vice-president in 1925, and owing to the death of Rev. R. M. Ker during his year of presidency, Mr. Cullen was called on to be president for almost all of a second year.

The sudden death of Rev. Lindsay H. Cullen was a bereavement to the whole Church. Along with his brother, Rev. Edward B. Cullen, he was a native of Ballyfin, Leix. Eleven years of his ministry were spent as superintendent of the Dublin Central Mission where he was the means of several notable conversions. On Sunday, 28th September, 1930, as he was conducting the service for the pupils in Wesley College Chapel, he fell down at the close of the Lord's Prayer and died. He was 64 years of age.

Randall Canning Phillips (1865-1933) for some years rendered gallant service in company with Rev. William Harpur as an open-air preacher. He had gifts of writing as well as of speech, and published a brief "History of Methodism in Ireland." He was vice-president in 1928.

James Wilson Parkhill (1859-1935) "exercised a valuable ministry over the length and breadth of our land." Vice-president in 1930.

Joseph William Robert Campbell, M.A. (1853-1935). He started work as a teacher in Methodist College, and subsequently in his 44 years as a Methodist minister, he filled some of the most important offices of the Church. He was general secretary of the Home Mission Department, and in 1908 was appointed president and theological professor of Methodist College. In 1920 he was elected treasurer and secretary of the Statutory Trustees. He was one of the foremost leaders of the Church, a man of unassuming courtesy and dignity, and a true Christian gentleman.

John Edward Neill, B.A. (1874-1936) born at Lisburn, began life as a teacher and entered the ministry. He was for a term minister in Cork, and answering a call to the overseas work was appointed to Madras in 1905, where he did honourable service. He was Principal of Wesley College, Madras, and a Fellow of Madras University. He returned to the Irish work in 1926 and was delegate to the Oecumenical Conference at Atlanta, U.S.A., in 1931. He was designated in 1933 for the presidency of the Church but because of failing health was unable to take the office. "He was one of our foremost preachers, and a sympathetic and

faithful pastor. He bore himself with quiet dignity, humility and obvious sincerity."

William Corrigan (1863-1936) was a native of Churchhill, County Fermanagh. He did conspicuous work for the Church. For eighteen years he was convener of the Committee of Work amongst the Young. The introduction of preparation classes for full membership was in large measure due to him. He was elected president of the Church in 1924 and was chosen on several occasions to represent it in various councils and conferences in London and America. "Of striking appearance and personality, he was a man of indomitable will, independent judgment, passionate convictions, and great resourcefulness."

John Arthur Walton, M.A. (1874-1936), was born in Cloughjordan. He was president in 1934. He was "a man of singularly gracious spirit and endeared himself to his brethren and to his people."

William Henry Massey (1877-1937). "Few ministers of his time knew Irish Methodism so intimately as he did." He was made secretary of the Trustees and vice-president of the Conference. Towards the close of his presidential year he died in Dublin.

James Grubb (1866-1938) was a native of Colchester who came to Ireland as an accepted candidate of the British Methodist ministry. He had suffered the misfortune to lose one of his eyes, but Rev. Ebenezer Jenkins vouched for him saying that "the Church needs men of a single eye!" He joined Rev. Dr. Crawford Johnson in the newly-formed Central Mission in Belfast, and soon became spoken of as one of the great preachers of the city. He was a magnetic evangelist, vigorous, challenging and convincing. It was possibly a result of his impassioned preaching that his health failed and he had to retire comparatively early. He died in Belfast.

Hugh McKeag, D.D. (1863-1938), was an outstanding figure in the Church; he was president, and was also one of the chaplains of Northern Ireland Parliament.

James Kirkwood (1854-1938), a native of Navan. Much of his ministerial life was spent as general missionary. He was elected president in 1919.

Thomas James Allen (1872-1939) came from County Armagh.

His brethren knew him as a good student and a powerful preacher. He was president in 1938.

A unique narrative of Four Families in connection with the Centenary Church, Dublin, was written by Mr. T. Alfred Fannin, B.A. The families were Horner, Crawford, Booth and Fannin. Their Methodist connections began in the days of the Whitefriar Street Chapel and have continued for well over a century and a half. Mr. and Mrs. Roger Horner were the primaries of the group, and their children grew up as gracious and loyal as the parents. By marriages and descent there sprang the Becketts, the Crawfords and the Booths. One of the sons, Mr. Frank Horner, who went to London, was for many years treasurer of Dr. Stephenson's National Home and Orphanage. Their daughter, Nannie Horner, was wife of Mr. Richard W. Booth, and her children, Edwin and Robert Booth, with their sister, Mrs. Nora Forrester Paton (of Alloa), have carried on the worthy traditions of the family, as have also the grandchildren, Rev. Alan R. Booth, M.A., LL.B., B.D., Mr. Lionel Booth, T.D., and Mr. Basil Booth, Mr. Michael Booth, with their sisters, and Messrs. George Beckett, F.R.I.A., and Charles Beckett.

Mr. and Mrs. John Crawford are best known through their two eminent sons, Mr. Alfred J. Crawford, I.S.O., who held a prominent place in the government of Ireland from Dublin Castle, and no less a valued place in the organisation and spiritual life of the Centenary Church; and the Rev. William Crawford, M.A., whose scholarship, popular preaching and humble faith in God were a personal contribution to the Church. The fourth of the families was that of John Fannin, the son of a sea captain who settled in Dublin at the end of the eighteenth century and became a life-long Methodist. One of his daughters was Mrs. Alfred Crawford; another married Rev. William Guard Price and was mother of Rev. Harry Price, missionary to Haiderabad. The grandsons of John Fannin were Dr. Edward Fannin, and Mr. T. Alfred Fannin, and the great-grandchildren are Dr. Eustace Fannin, and Miss Sylvia Fannin, conductor of the Centenary Choir. It was and is an impressive family tree containing the names of many useful, devoted and godly Methodist people.

Reminiscences of Conference, while they may be true, are not

always easy to ascribe to persons. For instance, while the Home Rule excitement was at its height, and strong political feelings were present among the members of the Conference assembled in the Carlisle Memorial Hall, there was a fear that in the British Cabinet there would possibly be a serious rift in opinion. It was made a subject of prayer by one brother who asked God to help them to combine and hang together. A fervent ejaculation from a back seat murmured out loud, "Yes! Lord! Let them all hang." It was at the same conference, and the story should be joined to the Home Rule incident above to show how different were the events which stirred the brethren; a prominent layman from County Down earned the hearty gratitude of the ministers, in a speech on stipends in which he urged that he did not see any reason why a minister should not be able to have beef steak for his dinner every day if he wanted it!

It was on a similar occasion that a speaker urged his point in politics by remarking that he had a letter from the late Sir Edward Carson which proved his present contention. Rev. William A. Bracken burst into rhyme with a parody, perhaps impromptu, but with a germ of truth:

*"Lives of great men all remind us
As the pages o'er we turn,
That we're apt to leave behind us
Letters which we ought to burn."*

The Conference of 1923, considering the changes that were taking place in Ireland, and thankful for the end of the World War, set itself to promote a Forward Movement of aggressive evangelistic work in Northern Ireland, and decided to raise a sum of £100,000. Plans were made for a deputation to visit the Methodists of United States, and encouraged by the generous proposal of American Methodism to erect a Memorial Hall and Church House in the city of Belfast at a cost of £50,000, Conference appointed a ministerial deputation to cross to America. In the first instance it gave leave of absence to the Rev. William L. Northridge for twelve months from 1925. His visits to America were lengthened out for a longer period, and he was joined by Revs. John McCaffrey, George A. McIlwrath, and Robert Byers.

Rev. William Henry Smyth was appointed secretary of the Forward Movement and left free for a time without pastoral charge. Dr. Northridge was received by the General Conference of the Methodist Church in America as a fraternal delegate, and that Conference passed a resolution commending the work to all American Methodists. The presiding bishop, acclaiming a scheme to erect an Irish-American Memorial Church in Belfast, said that "American Methodism had never built a memorial to its founders anywhere in Europe. And what can be more fitting than to erect a memorial in the land from which the founders of our Church came?" On the decision of the American Conference a national committee was formed, and the Rev. Dr. David G. Downey became its chairman. Dr. Downey was himself an Irishman and one of the great gifts of Ireland to American Methodism. He was book editor in the Methodist Book Concern in Fifth Avenue, New York, and was editor of the well-known Abingdon Commentary. The first delegation returned and reported to the Irish Conference which sent out a further delegation consisting of Revs. William Henry Smyth, Frederick E. Harte, with Dr. Northridge. Large sums were promised for the Irish-American Memorial; but, unfortunately, the United States found itself plunged into one of its worst recession periods, and a number of the promises were never made good. However, the gifts which were received enabled the trustees of the Donegall Square Church to reconstruct the existing building and make it structurally secure. A memorial window to the Palatine founders of New York Methodism was erected in the church, and most of the pews were dedicated by name to those who had subscribed five hundred or more dollars.

The Forward Movement was brought to a formal conclusion at the Conference of 1931, and a balance sheet was published. It was reported that the full total of the moneys raised was £73,300, and that the schemes which were benefited by the fund were the new Grosvenor Hall, the Irish-American Memorial in Donegall Square, the church at Cregagh, and one at Donegall Road, the extension of Edgehill College, Pitt Street Hall, and Wesley College. In addition, there was raised by and for Donegall Square Church nearly £6,000. The outlay on new buildings and extensions which were assisted was £115,000. It was a wonderful effort and the

Conference passed a most laudatory resolution of thanks to the members of the delegation and the secretaries "for their remarkable services in connection with the movement." As part of the memorial of the relationship between Irish and American Methodism, a stained glass window was erected in Donegall Square Church and was dedicated 13th June, 1938. The main centre light depicts the scene of the divine commission to the disciples to preach the Gospel throughout the world. The right hand light depicts Barbara Heck in the costume of her time, while books and ink, in a lower corner, symbolise her industrious nature. Beyond a window-sill in the distance may be seen a view of the disembarkation from the ship "Pery" of the Palatine settlers from Ballingrane into America in 1760.

A group of persons is on the shore while Philip Embury and Barbara Heck are seen walking along the cliff. In the left hand light is shown Philip Embury conducting the first service in his home. His carpenter's bench is behind him. Beyond is shown a view of Barbara Heck exhorting him to erect the first Methodist Church in America. The Church of John Street, New York, is seen in replica in the background.

The Conference of 1929 decided to reduce the number of the District Synods. A generation previously they had been ten, but this number had been reduced to seven in 1931, and was altered again to eight in 1935. The Limerick district was joined to Cork, Clones to Enniskillen, and, for a time, Sligo was joined to Dublin. The arrangements of districts came up once more for decision in 1960.

A suitable preaching robe was presented for the use of the president of the Methodist Church in Ireland in 1936 by Mr. Frederick Thompson, M.P., Belfast.

It has been mentioned that the Irish-American Hall had been built at the rear of Donegall Square Methodist Church. It was not a success. The building began to cause concern to the architects, and it was sold for the sum of £10,000.

Following the change of government in 1922 there was (as has been mentioned) an exodus of many Protestant families from the South, and it became apparent that a further number of the smaller churches were superfluous and must be closed. Fermoy,

which had been specially connected with the British Military, was now unwanted. Clonmel was also closed, and both these were sold. The minister was withdrawn from Galway, but services were continued. In succeeding years it was found necessary to withdraw resident ministers from Castlebar (1958), Cavan (1959), Bantry (1958), Schull, Ballydehob, Kinsale, Cobh, Wexford, Drogheda, Ringsend, Dalkey, Tinahely, Abbeyleigh, Skerries, Ballina.

Over against these vacancies there must be set a number of new churches and appointments in the North of Ireland. Nevertheless, there has been a decrease of ministerial staff. In 1921 the ministers and probationers in Ireland numbered 190, while in 1959 the number had reduced to 176.

Several of these closed churches have left interesting history. The old church in Kilkee (1853) was closed and sold for a few pounds: But the town became popular as a holiday resort and a Christian Endeavour Holiday Home was opened. Even before this it was desirable to have a new Methodist church, and in 1901 a church was built and opened as a "William Crook Memorial." A curious little bit of history is connected with Collon chapel on the Drogheda Circuit. The story has been told (vol. II, p. 177) how Methodist work began in this place and the "Round House" was built in 1804. For a century the work was carried on until it was closed in 1909, the congregation having dwindled away. The place was sold in 1923 for £100 and, as if to rebuke the Conference for too hasty action, some Methodist families came to the district and there was a desire for services to begin afresh. Accordingly, in 1925, the place was bought back for £50 and services were carried on for a generation until it was closed and sold in 1954. It was taken over, however, by a group of evangelical laymen and continued in Christian work. A somewhat similar case was that of Mountrath where our church was sold because we could not get a congregation. The place was taken over by an undenominational organisation and worked with a moderate degree of success. A different story attaches to the little place at Tarbert in County Kerry. There a small church has existed for more than a century. Gideon Ouseley visited it in 1830. He was rowed across the Shannon, eight miles, from Kilrush, and when his boat touched

the beach at Tarbert shore he jumped out, fell on his knees on the shingle, and said, "I take Tarbert in the name of the Lord Jesus." In 1830 a chapel and day school were built. The place was attached to the Clare Mission which had its headquarters in Kilrush. The Clare Mission had also chapels in Kilrush, Kilkee and Ennis. It was not easy to keep in touch with this little Kerry outpost. Rev. W. B. Merrick, who was on the Clare Mission, used to row his own boat eight miles across the stormy estuary of the Shannon to conduct services. The chief Methodist family in the town were Mr. and Miss Hill. An interesting story is told of them. Miss Hill found a halfpenny on the road one day in 1900; she felt it was not her own and determined to use it for the church. She bought a halfpenny spool of cotton (there were such bargains in those days!) and crocheted a piece of lace which she sold for half-a-crown. With the halfcrown she bought wool, and knitted stockings, which she again sold for a price which enabled her to buy a calf. When it grew up she sold the cow and with the proceeds bought a harmonium for the chapel.

In process of time Methodism became practically extinct and it was proposed to close the place. The Standing Committee sent down a small committee to examine the case, and one of the chief persons of the town, not a Methodist, said, "Don't close it; it is the only little piece of real evangelistic religion in North Kerry." That may possibly have been a mild exaggeration but the Standing Committee took the advice and has carried on the work from Rathkeale at intervals. The services in the other parts of the Clare Mission, at Ennis and Kilrush, have ceased long ago.

Mention has been made of the problems which emigration has created for the Methodist Circuits. The cause which is often adduced in explanation of this drift has been the pressure exerted by Roman Catholicism which makes Protestant people uncomfortable and lonely in rural areas. Their solitariness is depressing. But there is another cause at work also. Agriculture, as indeed other occupations, has become highly mechanised, and there is no longer the need for a large number of farm workers. Ingenious machines have displaced human beings. Girls, for instance, no longer make the butter. It was said a century ago that about 85 per cent. of the population was employed on the land. The

corresponding figure for today is more nearly 30 per cent, and this displacement has occurred in spite of the fact that there is as much tillage today as was a century ago. A new kind of life has begun in country places, the effect of which has been the dislodgement and expatriation of Methodist people.

Among other developments of Church life which came in this period (1929-30) were the arrangements by which Local Preachers' Sunday was appointed. Throughout the Connexion the pulpits of the church, or as many of them as could be, are occupied by lay-preachers on a Sunday in February. The arrangement has become particularly appropriate as it is the local preachers who are asked to make the appeal for the collection for supernumerary ministers and ministers' widows.

The Dublin Methodist Council at this time was doing valuable work. Its influence was largely responsible for the establishment of the Dublin Central Mission. For many years also it published a small handbook of Dublin Methodism which was of much utility. Another enterprise of the Council was (as mentioned above) to bring over from England eminent lecturers.

It is proper to refer to the deaths of several most valuable lay leaders at this time.

In 1930 the death occurred of Mr. Richard Wilson Booth, J.P. All through his long life he had been a loyal and most generous supporter of the Church and, in particular, of the Centenary Church. His interest in the musical service of worship has been mentioned. Two prominent laymen in Belfast also died. Sir Samuel Kelly, D.L., C.B.E., was a most generous supporter of all the good causes of the Church. Major D. Graham Shillington, D.L., M.P., was mourned by many. He was a member of a well-known Portadown family, and was so highly esteemed in his neighbourhood that he was returned unopposed to Parliament as Unionist member for Mid-Armagh in 1929.

Two doctors also passed away. Dr. "Dick" Hadden, who went as a medical missionary to China, caught fever and died in February of 1930. Another doctor who passed away in 1929 was Sir William J. Thompson, M.D., of Dublin. He was a member of the Centenary Church, and of the Board of Statutory Trustees. He was much respected by Lord and Lady Aberdeen whose medical

attendant he was during their period in the Vice-Regal Lodge. Later, he was appointed Registrar-General of Ireland, a post which he held until the end of his life. His friendliness and readiness to help his Methodist brethren were well known. Mr. Robert Johnson, proprietor of an undertaking firm in Belfast, was an official of the Donegall Square Church. He was keenly interested in evangelism, and for a number of years conducted a Sunday evening service, a "Cab and Carmen's Meeting." He spent his summer months in Whitehead, and there he organised and carried on a Sunday evening open-air service at the bandstand. He died in 1916.

Note.—Other churches built in this period were Donegall Road and Cregagh 1927; Newcastle 1928, Ballyholme 1936, Dundonald 1937, Carnalea 1935, Woodvale.

CHAPTER IX

THE SECOND WORLD WAR

1940-1950

HEARTS sank everywhere when in 1939 the Second World War burst on the world. It seemed as if only a few months had passed since peace had been proclaimed in 1919. People in church had felt it appropriate to sing:

*"The tumult and the shouting dies,
The captains and the kings depart."*

Now the refrain was coming into their prayers again,

*"Lord God of Hosts be with us yet
Lest we forget—Lest we forget!"*

In spite of many diplomatic efforts to preserve the peace, after days of oscillating hope and fear, the tempest of hostilities burst over these islands. To follow the course of events is not part of the function of this history, except to say that the effect of the war was even more devastating than in the 1914-1918 war.

The impact of the Second World War on Irish Methodism varied considerably from what had happened in 1914-1918. One reason was that while the whole of Ireland was involved in the first war, now the war touched specially Northern Ireland. At least, that is what should have been expected, but did not quite happen in this manner. Even though Eire announced itself as neutral and a non-belligerent it did not escape attack. On at least two occasions Dublin was bombed, and a large section of the Amiens Street area of the city was wiped out. Belfast was, however, in a different case. It was part of the British territory, and was an important munitions centre where ships and aeroplanes and war material were being built. At once it was put into a state of

defence against enemy attack. This state of defence was necessary, but it made Church work somewhat awkward. Church bells and factory horns were silenced; lighted windows had to be darkened at night, and even churches had to have the "black-out." The "Alert" siren was often heard; aircraft were overhead frequently, and people ran to shelter until the "All Clear" was sounded. Gas masks had to be carried. Precautions were taken to prevent information reaching the enemy, and all letters were censored. Travelling was restricted. "Is your journey necessary?" was a public notice. The British President was unable to come to the Irish Conference of 1944. Travellers had to carry identity cards, and a preacher, for instance, who wished to go to an appointment in Dublin had to submit his sermon notes to a censor in Rugby Avenue before he could carry them out of Belfast. Children were evacuated from the city to the country, and in almost all streets there were shelters erected. It was, therefore, hard to carry on the normal work of a minister, but it was done with calm courage by the pastors of the Church. It was not easy to go about after dusk, and evening services were badly attended. Sunday schools and Sunday evening worship really never recovered again. As petrol was restricted there was no general use of cars, except in cases of emergency. The most disastrous air-raids came in 1940-41 when a considerable part of the city was bombed. Two Methodist churches, Ballymacarrett and Duncairn Gardens, were damaged irretrievably. Duncairn Gardens Church and school was completely destroyed in one night. This splendid building with its hall and national school (one of the finest schools in Belfast) was utterly demolished, and the large congregation was left homeless. Rev. J. Wesley McKinney, who was its minister, acted with characteristic courage, initiative and wisdom in an almost impossible situation. On the Sunday following the air-raid he gathered the members of his stricken congregation to worship in his manse, and later an alliance was completed with the Carlisle Memorial congregation which continued for almost twenty years until a new church was built in Cavehill Road. Many streets of working-class houses in the Duncairn district were utterly wiped out, and numerous families of Methodist people lost their homes, their business, and, in an unrecorded number of instances, their lives. No estimate of the

Belfast Methodists who were killed in these raids could be calculated, but it was a great disaster to our Church and people.

In almost every part of Northern Ireland generous hospitality was afforded to men and women in the Forces. Londonderry, under the leadership of Rev. H. M. Medd, set a pattern to other circuits, and there was scarcely any circuit which did not open its premises, and indeed the homes of its people to the boys and girls who were called to serve their country in the emergency. Londonderry is particularly mentioned because in the city and neighbourhood considerable forces of the Army, the Navy and the Air Force were centred.

In the Ballymacarrett area the Rev. Ernest Shaw, after the blitz of his church, held his congregation together in the Thompson Memorial Hall in Pitt Street until a new church was built. Although conscription did not apply in Ireland, many of the finest lads in our youth organisations enlisted and some gave their lives for the allied cause, and others were seriously injured, and, indeed, deformed for life. On the other side of the account it should be said that in the face of deadly peril there were acts of true heroism and self-sacrifice. Sixteen Irish Methodist ministers were appointed chaplains to the Forces: — Frank Bennett, T. Alfred Bradshaw, John A. Boullier, John Dixon, Robert J. Black, G. Wesley Doonan, John E. Glanville, John A. L. Irvine, Gilbert S. McLeer, Gerald G. Myles, N. Edward Mulligan, A. Ernest Nelson, J. William Norcott, Harold Sloan, Frederick B. Rea, T. Wesley Taylor. These Irish Methodist chaplains received high tributes of praise for their work, and similarly a number (unscheduled) of our members, men and women, had their courage and labour recognised by honours, medals and titles. It was not on the field of battle alone that valour was found. During the air-raids on Belfast, the ministers, Methodists and others, displayed much heroism in the attendance which they ministered at air-raid shelters and in the threatened homes of their people.

The Conference of 1941 expressed its loving sympathy with the people of Ireland who had suffered loss in the war, and more especially those members of the Church who had lost their homes and possessions, their places of worship, and their dear friends. "It gave thanks to God for the acts of true heroism and self-

sacrifice shown in the face of deadly peril and called on Methodists everywhere to seek to know the will of God in these perplexing days."

It was not, however, until the Conference of 1945 that Thanksgiving for Victory and Peace could be offered. Five long and dreadful years of war at last were ended, and the Conference then said:

"In gladness of heart and in humble gratitude to Almighty God (our Church) acknowledges His goodness in giving victory to the Allied Forces, and thus bringing peace to the war-torn countries of Europe. It recognises how the Lord of Hosts stretched forth His hand to preserve the freedom of those nations who desired truth and justice, and liberty, as opposed to a pagan totalitarianism." The Conference tendered its loving sympathy to the families of Irish Methodism who had been bereaved; and further:

"It prays that success may be given to those who are now engaged in the Far East in combat with Japan, and looks forward with hope to the days when China and the other countries of Asia may be set free from the miseries inflicted on them in the past ten years."

Even when active warfare ceased in Europe there was no complete peace. Before many months passed the larger countries began another armaments race, but not with dreadnoughts, and tanks. The more ghastly weapons of nuclear warfare began to be constructed. At the same time peace delayed in the East. War was ended in Japan but only by a dreadful atomic bombing attack which wiped out the cities of Hiroshima and Nagasaki with practically all their inhabitants. Other uneasy struggles of nations continued as late as 1960, and left the Church, and Christian people, puzzled as to the duties incumbent on servants of the Lord of Peace.

In 1941, because of the difficulties created by war conditions, the Conference obtained from the governments of Northern Ireland and Eire an emergency order which permitted an alteration in the numbers of representatives constituting the Conference. For the year 1941 the numbers were reduced to 60 ministers and 60 laymen, and for 1942, 100 ministers and 100 laymen. Conference met in

Dublin in 1941 and expressed "its loving sympathy with the people of Ireland, north and south, who have suffered grievously in the tragedy and devastation of cruel warfare!"

In 1944 Conference resumed its normal size of 150 ministers and 150 laymen, but a further emergency arose; Rev. Leslie F. Church, B.A., Ph.D., the British president, was unable to be present to preside over the Conference at Belfast because of the war-time ban on travel. Consequently, Rev. George A. Joynt, M.A., who was vice-president of the Conference, presided. It was a unique occasion and Mr. Joynt carried through his duties of the business and public sessions with skill, wisdom and good feeling. He received "the warmest thanks of the Conference for his valuable services."

At this period two innovations in Church finance came into general use. The envelope system was devised for use in circuits, in such a way as to encourage members to give to God's work systematically and proportionately. In different circuits there were slight variations in the method of working it. In some places the amounts contributed were intended simply for local purposes while in others the connexional funds were included; but in essence the principle was that each member undertook to contribute a fixed amount per week. The effect of this arrangement was to give steadiness and regularity to congregational finance.

Another arrangement, already indicated, that has had beneficial results in connexional finance is the Covenant System. It is based on the fact that when monies are contributed by taxpayers to charities, a refund of Income Tax on these amounts can be claimed. What is required is that the donor signs a covenant to contribute each year a fixed amount for a period of seven years for the benefit of a charity, and the treasurer of the charity can reclaim the tax which has been paid by the donor on the amount of his gift. The Church has greatly benefited by this arrangement, but it is regrettable that, while it applies in Northern Ireland, it does not apply in Eire, where it was introduced for a time and then withdrawn. The Covenant System was first brought to the notice of the Conference by Mr. Robert C. Johnson, of Foxrock, a son of Rev. Dr. Crawford Johnson. It was taken up with great heartiness and diligence also by Mr. Norman Robb of Belfast.

A most welcome subvention came to the Church when the capital of the Chapel Fund was doubled in 1941-2, under the far-sighted leadership of Rev. Frank Bennett, B.A. The Conference of 1940 learned with gratitude of the generous offer of an anonymous donor to give a sum of money up to £10,000 equal to that which would be raised in Ireland before the end of 1941 to increase the capital of the Chapel Fund. The challenge was taken up gladly and an appeal of which Mr. Bennett was the secretary was set afoot, and was brought to a triumphant conclusion. Mr. Bennett received the thanks of the Conference of 1942 for his outstanding leadership and devotion.

In the war period in 1942 an unusual demonstration of confidence and respect was paid to a leading Methodist layman, Mr. William Robinson, J.P., of Belfast, when the Northern Ireland Government by an Act of Parliament appointed him one of two "Administrators" to exercise what amounted to absolute authority over the finances of the County Borough of Belfast for the war period. He was charged with the administration of all business contracts, the appointments of public officers and servants, and the supervision of the decisions of the City Council. For three years, until the end of the war, he (along with Mr. Charles Neill, his co-administrator, who was a former pupil of Methodist College) carried through this responsible task with great success, and it was natural that at the end of his work in 1946 he received a knighthood for his services. Sir William Robinson, D.L., J.P., bore a name and reputation for high abilities, clear vision, undeviating integrity, and tireless initiative, qualities which were recognised not only in his church but by his fellow-citizens.

On Sunday, 10th August, 1947, a Service of Commemoration was held in St. Mary's Church, Dublin, to celebrate the bicentenary of the first visit of Mr. Wesley to Ireland and his preaching in this church on a Sunday afternoon, 9th August, 1747. A tablet had been erected in the church on 18th June, 1935, by the Dublin Methodist Council; it was unveiled by Rev. William Younger, President of the Conference. The inscription said, "Rev. John Wesley, A.M., preached for the first time in Ireland in this church, Sunday, August 9th, 1747."

At a Service of Intercession held in Dublin in connection with

the inauguration of the Republic in 1949, the then president, Rev. Morley Thompson, stated in his address that the bulk of the Methodist people did not wish the change and were not pleased by the manner in which it was brought about, but as had happened with the inauguration of the United States of America in 1776, the Methodists accepted the fact of the new form of government, and they would be loyal citizens, seeking always to fulfil their sacred mission of spreading Scriptural Holiness.

This change of government in Eire had the unfortunate effect of creating a greater cleavage between the two parts of the land and of making the people of Northern Ireland more determined to remain in the United Kingdom.

The valuable work done by Rev. William Henry Smyth for the Connexion has been described. He was a native of Newtownards, who on two occasions was elected president of the Methodist Church in Ireland. He was much involved in education and, after the death of Rev. Henry Evans, D.D., was appointed a Commissioner of National Education until the separation of the two governments in 1922. An interesting incident occurred in this connection. In 1921 Rev. Henry Evans, D.D., failing in health, retired from the post of Commissioner of National Education, in which he had done many years of valued service. The Methodist Committee of Privileges decided to approach the Government to have Rev. William Henry Smyth appointed in Dr. Evans' stead. A deputation of Dr. James Henry, B.L., and the secretary of the Methodist Education Department was sent to interview Sir Hamar Greenwood, the Chief Secretary of Ireland. They were received with friendliness at the Chief Secretary's lodge in Phoenix Park, by Sir Hamar. The deputation began by saying in effect:—"We are representatives of a Church which is of no considerable size in Ireland." Sir Hamar interrupted, "No, no, gentlemen. That is scarcely correct. You know that I have lived in Canada, in the States, in South Africa, and in Australia; I have seen and known your Church in these places, and it is my considered opinion that the Methodist Church is the greatest moral force in the world today!" After this wonderful testimony, Sir Hamar granted the request of the deputation, and Mr. Smyth was appointed a Commissioner of National Education.

Later he was Chaplain of the Northern Ireland Parliament. For many years he was secretary and treasurer of the Methodist Education Department. His personal modesty was as notable as his exceptional achievements.

Not often has there been a period when so many important ministers of the Church passed away. There was Rev. John Oliver Park, B.A., D.D., who for many years exercised a wide and fruitful ministry. "His grasp of affairs and his sound judgment were of inestimable value in the connexional life of the Church. His keenness of mind, freshness of outlook, and high Christian character won for him universal esteem." Twice he was elected president.

Two eminent officers of the Home Mission Department also passed away. None who knew him can forget William Benjamin Lumley (1854-1942). "He was one of the Church's ablest, sanest, and most fearless leaders. His knowledge of books, of men, of Methodist history and of public events was extensive and accurate. He was sagacious in counsel with mind and heart which refused to grow old." His public prayers were uplifting.

Another minister of great distinction was William Robert Budd (1853-1943), a native of Waterford, who for more than half a century worked with unabated zeal, great ability, and high fidelity for the Church and the gospel. For more than twenty years he was general secretary of the Home Mission Fund.

John Arthur Duke, B.A. (1872-1945) served the Church for several years as secretary and treasurer of the Supernumerary Ministers' Fund, and in 1935 he was called to the presidency of the Church.

Frederick Edward Harte, M.A. (1872-1948). He was a son of the Rev. Edward Harte. He became one of the most popular preachers of his time, and was chosen as president of the Church. He also travelled widely in United States.

Epidemics at times spread with a mysterious rapidity. It is so in the realm of morals as well as in the physical world. Ireland has been particularly infected with the contagion of gambling. Horse breeding and horse-racing have been specially associated with this evil. In Eire the Hospitals Sweepstakes began in 1930 in relation to the three or four chief horse races in England. Many

millions of pounds have been subscribed, and immense prizes have been offered and won. The lure held out by the promoters at the initiation of the scheme was that by "contributing" to the "Sweep" help was provided for the Irish hospitals. In process of time this appeal for charity more or less dropped out of sight, and the appeal turned to the sordid lust of winning great cash prizes without working for them. The hospitals, too, with one or two notable exceptions, came to depend on the proceeds of the "Sweep." The Adelaide Hospital in Dublin was the chief institution which remained out of the "Sweep," and depended on the continued liberality of good people, mostly Protestants, who have a conscience against gambling. One grievous aspect of the sweepstakes is that Christian people in Eire find themselves involved unwittingly in financial transactions, and community activities of which their conscience disapproves. So composite and intertwined are the affairs of daily business that, without being always aware of it, Christian people are benefiting from gambling. For example, the ordinary citizen who goes to his local hospital for treatment is receiving indirectly some of the profits from an evil thing. The Irish Methodist people have at all times raised their protest against this wrong, and have protested strongly against the "Sweeps," although involuntarily they have been recipients of its gains. A similar infection of gambling extends to what are called the "Pools," a system of gambling on football results. Competent observers bear witness that this worship of easy money has resulted in a moral deterioration of the whole community. The sense of Christian charity has greatly lessened, and not only the Roman Catholic churches, but indeed a few Protestant churches, have regularly used raffles, lotteries and other gambling devices for church enterprises. It has not helped the case that both the British and Eire Governments have issued Premium Bonds, with the prospect of "drawings." On more than one occasion the Methodist Church has spoken out on the wrongness of this matter, and has approached the authorities with evidence and argument against gambling, and also in protest against the increased sale of alcoholic drinks. A Roman Catholic paper did not mince its words when it wrote, "The unhappy fact is now beyond all contradiction that the Irish Free State from end to end, in towns and villages

and in the country places, in swagger streets and in the poorest slums, has become a sordid gambling den. The hospital 'Sweeps' have given an enormous impetus to this accursed business."

Not many Irish Methodists were purchasers of the sweepstake tickets and it was very likely that no Methodist name appeared among the prize winners. But there was one sweepstake ticket which created a minor consternation in Dublin. Some wag (or was it an act of mistaken kindness?) bought a ticket in the name of the Rev. James M. Alley. It was a dreadful gift. Mr. Alley was panic-stricken for days until the prizes were announced and published in the press. Only then did he breathe freely. He said to his friends that he had been praying that he would not be listed as a prize winner in the "Sweep"; and it is pretty safe to say that he was the only ticket holder in Ireland who ever prayed NOT to win a prize.

In 1943 the Conference gave its approval to the Association of Christian Citizenship and Total Abstinence which issued as its badge a gold triangle with a blue cross inset. Its purpose was threefold—to declare in favour of total abstinence, against gambling and in favour of purity of life.

The year 1941 saw the erection of a new church at Drimnagh, a suburb of Dublin. It followed on the closing down of Kingsland Park Church and School in 1935. Kingsland Park had been a Primitive Wesleyan Methodist place of worship, and after the union of 1879 it was continued on as an outpost of the work in the Centenary Church. The congregation, however, dwindled away, and this pleasant little House of God had to be closed. The property was then leased to the Dublin Corporation. Other closures were Celbridge Church, which was sold in 1947, Mountrath in 1949, and Clonliffe in 1949. It was sad to have to close two prosperous day schools at Kingsland Park and Clonliffe. The old disused school at Hardwick Street was also sold to the Dublin Corporation in 1950.

In Ulster the death of Viscount Craigavon, November, 1940, removed a man of powerful influence and leadership at a time when strong guidance was much needed. In this year, 1940, trouble began to be acute with the I.R.A. (Irish Republican Army), and a number of men who were leaders in the movement were arrested

and interned on a prison ship in Strangford Lough. The situation, however, was not improved and for a number of years hostile acts of violence began to be reported day after day.

The year 1947 brought fundamental changes in the pattern of education in Northern Ireland, changes which were welcomed by the Conference, partly because improvements in schools were long overdue, and largely because the new Education Acts gave facilities for the religious instruction of pupils.

From its beginning the Methodist Church in Ireland has had an intimate link with education, both primary and secondary, and a brief notice is valuable to show what has taken place. In the year 1878 the Intermediate Education Board of Ireland was established. Its main function was to carry on a system of public examinations, as a result of which there would be awarded certificates, prizes and exhibitions to pupils, and also certain result fees payments to schools and teachers. The money needed was provided by an allocation of £1,000,000 from the funds released by the disestablishment of the Irish Church in 1869. The income so derived soon proved to be too little and had to be supplemented from State funds. A number of important alterations took place in subsequent years in the Intermediate system, and it was fundamentally altered in Northern Ireland and abolished in Eire in 1924. In the South it was replaced by two main examinations held annually, the Intermediate, and the Leaving Certificates. An entrance examination for secondary school pupils was also introduced. In each of these examinations in the Republic stress was laid on the teaching of Irish. This insistence on "compulsory Irish" raised a good deal of dislike to the language. A Council of Education of 24 members was appointed to advise the Education Department of the Government on the various courses and standards, and on the aims of education in the Republic. Rev. R. Lee Cole was appointed to this council and served on it for a number of years.

While the story of the changes in education is important to the Methodist people, it is not essentially an item of Methodist history. Something, however, must be said about these alterations. In 1923 an Act was passed in the Northern Parliament dealing particularly with national or primary schools. Managers of schools

were offered grants covering practically all the expenses of upkeep of their schools if the schools were handed over to the care of the public authority. Previously no similar subsidies were given except in the case of Technical schools. Now the arrangement was made for all primary schools if they were transferred to the public authority, and put under a "four and two" committee of the borough or county authority. At first the managers of schools were reluctant to accept this plan, and the Conference for a few years discouraged the transfers, largely on the ground that under the terms of transfer the religious nature of the schools was imperilled. After a few years a supplementary Act was passed which remedied this situation and all the Methodist primary schools in Northern Ireland were transferred.

This Act directed that religious instruction should be given by the teachers in all primary schools on the basis of a syllabus worked out by a committee representing the transferors. The Methodist Board of Education did not agree with these arrangements in every respect. It felt that a conscience clause should be inserted permitting teachers to decline to teach scripture, if they felt unable to do so. Many teachers confessed that they had not the necessary knowledge of the Bible. Our Board also did not like the idea of religious tests being applied in the appointment of teachers. An objectionable form of denominationalism was likely to ensue. After a long and heated controversy the conscience clause was passed, and thereafter the teachers loyally gave their services to the matter of religious education. A course of lectures was arranged in the University for teachers of religion.

But the problem of the secondary schools remained until 1947, when an Education Act was passed by the Stormont Parliament which substantially altered the whole shape of secondary education. Children in primary schools were now offered free education in secondary schools, by means of scholarships awarded on a scale sufficient to meet the cost of school fees and to provide for cost of travel and books, and even to pay for boarding costs. To qualify for these scholarships pupils had to pass the "Eleven Plus" examination. This was a selection rather than a competitive examination. It tested so far as was possible which pupils were best fitted to get the advantage of the grammar schools and,

incidentally, to proceed to a professional life, or at least a University education. Those who did not come up to this standard were given education in technical schools or in secondary intermediate schools.

A similar problem occurred in connection with the secondary schools to that which had occurred with the primary schools. A division of classification took place into A. and B. schools: the A. schools were to get grants which would help to enlarge, extend and preserve the schools at State cost, while the B. schools decided to remain "private" as heretofore, and depend on their own financial resources. The Methodist College became an A. school. It was able to take 80 per cent. of qualified pupils, and also a further 20 per cent. of unqualified.

The organisation of education in Northern Ireland was more generous in scope than that of the Republic; in the Republic there was no financial help for the building or maintenance of secondary schools, although the primary schools and the technical schools were supported almost entirely from State funds.

Through all these changes the Methodist Church kept in the forefront of its policy its insistence on religious education in all schools. Our Board of Education was appointed, and has two sectional executives, North and South, which care for all educational questions. It is concerned with the syllabus of religious teaching in the schools both North and South. Unfortunately, owing to the decrease of population in the Republic there are only now twelve national schools under Methodist management. There are Methodist deans of residence in the two Universities in Dublin, and in the colleges in Galway and Cork. One of the purposes behind the great project of Aldersgate House in Belfast has been that Methodist students in the Universities will have more attention and care.

While the improved pattern of education in Northern Ireland was welcomed by the Conference, a situation was created which seriously affected the families of ministers. In 1948 Conference said:

"The new Education Act in Northern Ireland provides for the establishment, subject to a generous means test, of scholarships, which it is believed make it possible for many children of our

ministers, stationed in Northern Ireland, to receive free secondary education together with free books, school requisites, etc., and a grant of not exceeding £5 for incidental expenses. This disturbs the parity of ministers stationed in different parts of the country, which it is the object of the Conference to maintain as far as practicable, and it is accordingly necessary to reconsider the question of children's allowances." The re-arrangements necessary have been made and may in course of time require further alterations.

Another most important change in legislation created a new situation as regards health services in Northern Ireland. It has been represented already that the first National Health Insurance Act was passed in 1911, and the Methodist Benefit Society was inaugurated. During the inter-war period it became clear that the provisions for social insurance were inadequate for the emergencies of modern life. In Great Britain Sir William Beveridge surveyed the various schemes and needs, and issued his famous report in 1942. Subsequently, the Northern Ireland Government followed the example of that at Westminster, and introduced legislation in 1946 which came into force in 1948. Under these Acts a comprehensive health service was set up which changed the system of hospital management, and provided, without direct charge to the patient, medical treatment from general practitioners and hospital specialists. In addition, dental and ophthalmic treatment was made available, and the domiciliary services of the local health authorities were expanded. A comprehensive National Health Scheme was established whereby all the working population was covered, in return for weekly contributions, for loss of income due to ill health, unemployment, retirement, and the death of the wage-earner.

Under separate Acts provision was made for children's allowances, welfare services for the aged, the handicapped, and children deprived of their normal homes; while through the national assistance scheme those who were in financial need were helped to maintain a subsistence standard of living.

In the Republic, similar schemes were adopted, but they were neither so extensive, nor so generous in their financial allowances.

The wider scope and larger benefits in Northern Ireland Acts

presented the Church with serious problems of differentials in ministerial allowances and led to a re-appraisal of several of the important funds. As the terms of the Northern Ireland Retirement Acts made ultimately possible the entry into the scheme of all ministers, probationers and students who would reside in Northern Ireland, a far-sighted plan involving heavy withdrawals from the capital of the Supernumerary Ministers' Fund, made possible the continuance of the parity of, and a substantial increase of, the allowances to supernumeraries and ministers' widows. The Health Acts in Northern Ireland, covering so largely sickness needs, made possible a re-adjustment of the Ministers' Benevolent Fund, to supplement the lower allowances of Eire, and to maintain parity and increase benefits. In the working-out and implementing of these schemes the Church owed much to the Revs. W. Johnstone Hunter and John N. Spence, M.B.E.

Another advance in social services came through the Adoption Acts. In Eire adoptions are arranged through adoption societies, in which the Methodist Church played an important part, and through a Government Board; in the North through adoption societies or the welfare departments of county councils, but they must be determined by the Courts. New scales of the Ministers' Children's Fund also became necessary when the N.I. Education Acts made scholarships available to every qualified pupil, covering the total cost of education up to University graduation. These government schemes of North and South are working a silent revolution, and creating a new picture in the social and educational services of the Church and country. The Church also made a determined and successful effort to match the increasing cost of living with an uprise in ministerial allowances, and in all matters to seek to retain, as it has always done, the parity of the ministers' benefits throughout the country.

It will be recognised that the above is only a sketch of alterations in social usage, which have affected the Church and its members on many sides of daily life.

It has been remarked by some writers that about the time of the '59 Revival the asceticism of the older Methodists tended to move into restrictions on the Christian Sabbath, and negative virtues got a special emphasis. The keeping of the Lord's Day,

while undoubtedly a Christian duty, was enforced as if it were the central theme of the Gospel. Children were forbidden to play with toys; dolls were wrong, but Noah's Ark, with its animals, was permitted because it came from the Bible. In some homes the piano was locked on Saturday night and the harmonium, if there were one, was opened. One honoured preacher of the Connexion used to take his stand at a road junction on the Crumlin Road, Belfast, on Sunday afternoons, and call out condemnations on the passengers travelling on the city trams. At the seaside, conscientious people would not bathe on Sunday, and there was at least one eminent vice-president who refused to allow the milkman to call with milk on Sundays. It was not considered right to hire cars even to go to church; children were directed to walk and not to run; a walk for pleasure was frowned upon. Some regarded it as wrong for a man to shave on Sunday morning, and it was recorded of an eminent Methodist in Portadown that he was caught short on Saturday night by the clock striking midnight when only one side of his face was shaved. He dared not proceed with the work and went to church on Sunday with one half of his face shaved, and the other half adorned with several days' stubble. There was even a couplet, possibly a parody of an old hymn:

*"Better for man that he never was born
Than he pare his nails on the Sabbath morn."*

Nothing received more severe castigation than attendances at theatres, concerts, and dances, and when cinemas became popular they, too, were condemned as being sinful. On some of these matters there is, of course, room for a difference of opinion and conscience. Even more emphatic was the objection to smoking, particularly as to the ministers' use of tobacco. The contest on this matter waged for many years, but as time went on the moral issue became confused with the financial as regards the money wasted on cigarettes and tobacco. Mr. Wesley was strongly opposed to the use of snuff by his preachers; but again the lapse of time has done much to end this bad habit, and it has gone out of fashion.

Another change has occurred in regard to life insurance. A number of Methodists looked on insurance as a form of gambling.

That point of view also has altered. So, too, there were people who were opposed to the Statutory Trustees of the Church investing in stocks and shares. In this connection a curious episode took place. At one time among the investments held by the Statutory Trustees was the stock of the Great Southern and Western Railway Company. It was generally regarded as a safe investment. Rev. Edward B. Cullen, however, strongly urged in Conference that this stock should be barred, because (as he urged) a considerable part of the income of the railway was derived from the sale of intoxicants in the refreshment rooms of the railway stations. A pamphlet dealing with this matter was written by a Belfast lady and widely distributed. The argument was a trifle far-fetched, but the Conference agreed that it was better for the Methodist Church to keep its hands clean. Accordingly, the trustees got rid of all their railway stock without delay. There was a remarkable sequel; within a few months the Great Southern Railway stock went down rapidly in price till it became worth little, and the Methodist trust funds were saved from the loss of several thousands of pounds of Connexional money.

Now that some of the changes in ideas and ideals of the Church in the past two generations have been mentioned, it is germane to ask whether latter-day Methodists have been better people than their fathers, seeing that they have become less prejudiced. The stress on "Thou shalt not" is tending to a more positive form of religion. On one hand it can be said they are more open-minded; but on another hand it would be wise to suggest that they greatly need another '59 Revival. One change of emphasis that is definitely to the good has been the readiness of our people "To serve the present age: My calling to fulfil." In matters of public morals, in education, in housing, and in the care of poor and needy people the Church has advanced. Methodists have gone into the two Parliaments and won respect for their convictions and activities. There is a new witness to temperance and social righteousness that has arisen among the women as also among the men, and the more positive aspects of social helpfulness have come to the forefront.

A further interesting interpretation of the Gospel message has found a place in the Conference. It is remembered that our Lord

went about healing the sick, and that He commanded his apostles to follow in His steps. The power of prayer to aid sufferers has come to the front and there is a Committee on Psychological and Spiritual Healing which has done fine service. Rev. W. L. Northridge and Rev. Dr. McCracken have been leaders in this movement. Partly as an outcome of their advocacy there has grown up an increased stress on the power of prayer to aid sufferers both in the physical and the spiritual life. It could be said that our modern Methodists have an intelligent and devotional interest in prayer which is an improvement on past generations. Active agencies for psychological treatment now exist in Belfast and Dublin, and a group of laymen (mostly Methodists) have brought into existence a hospital at Kylemore, County Dublin.

The Conference also appointed a committee to enquire into the ministry of Psychological and Spiritual Healing, and thirteen of its members were doctors.

CHAPTER X

(1950-1960 Conference)

GRATITUDE AND ANTICIPATION

HISTORY becomes more difficult to write and more liable to error and misinterpretation as it moves from the past into the present. There can be no real "Contemporary History"; the very phrase is almost a contradiction in terms. A writer cannot stand far enough away from things to get perspective and balance. In the 18th century and early nineteenth there were a number of published biographies of ministers, the "Methodist Magazines," and the Lives of the Early Preachers, these were excellent literary material. In the past half century not many ministers have written autobiographies. Possibly men have become a little more self-conscious. But a few are worth consulting, those, for example, by Robert Huston, Alexander Fullerton, Frederick E. Harte, Robert H. Gallagher, John A. Hynes, and Samuel Allen's biography of Dr. Vance. Further, it is recognised that each generation interprets its religious responsibilities and duties in its own language. Even the Protestant denominations have evolved along differing lines of usage. Sometimes it is in an intense loyalty to their organisation; sometimes it is sacramental and ritualistic. There were periods, too, referred to above, in which asceticism was one of the ideals of religion. The Wesleys and their preachers kept appointed Fasts regularly. John Fletcher of Madeley (1729-1785) sat up two nights each week for reading, meditation and prayer, and he lived wholly on vegetable food. Within the past half-century Methodists, for good or ill, have dropped the habit of religious fasting. The mood had evaporated:

"To scorn delights and live laborious days."

Perhaps they have grown too self-indulgent and comfortable; but at least they have not shied away from the burdens, financial and otherwise, imposed on them by the demands of the Kingdom of God.

Reference has been made to the financial arrangements which were completed between the Wesleyan Missionary Society and the Hibernian Auxiliary, and the resultant spur to missionary interest among Irish Methodists. This improvement was not in Methodist circles alone. In the period 1880-1900 the churches of all denominations were awakening to their responsibility towards the non-Christian world. An increased publicity was given to the conditions of life in pagan lands. The "Foreign Field" and other missionary magazines began to produce better illustrations and more contemporary articles, and church members learned what was needed and what was being done in India, Africa and China. The appalling needs in famine areas, and among refugees in several countries, the dreadful condition of lepers, and the urgent call for medical help, were brought to the notice of many who had no previous knowledge of the case. In the city of Dublin the Mission to Lepers took its origin, and expanded to a world-wide organisation. Mr. C. E. Bourke helped to build a leper hospital in India. In colleges and universities the Student Volunteer Missionary Movement made a powerful appeal to thoughtful young people, and the example of the "Cambridge Seven" stirred up a sense of Christian adventure and sacrifice. It was all to the good that the programme was not left solely to the clergy. Among Methodists the Laymen's Missionary Movement was well led and generously supported. Allusion has been made to the fact that about 1884 the Women's Department sprang into existence, and the Irish branch was born in 1905. The rapid development of world transport, trade expansion, postal and telegraphic communication, and the popularity of radio, gave an impetus to overseas work. It was a twofold development; on the one hand there was a more urgent sense of the call of the Kingdom of God, and on the other hand the world itself seemed suddenly to grow nearer and more neighbourly. In 1887 Ebenezer Webster went as a missionary to South India, and a few years later he was followed by Charles H. Monaghan. Each of these became chairman of a district in

India. To the South African Conference Ireland gave W. M. Douglas, W. J. Russell, David Moore, Wesley McGahie, Walter Ludlow and William Meara. Henry Guard Price went to South India in 1894. In 1905 John Edward Neill went to the Madras district where he did a work of much distinction for twenty years, much of it in connection with Wesley College, Madras. In Madras we have had a succession of Irish Methodist missionaries including "Ross" Foster and Charles Ranson, a connection which is specially appropriate in a station of which an Irish missionary, James Lynch, of Londonderry, was the founder. In 1898 Robert T. Booth, M.B., of Cork, went to China as a medical missionary and worked in Hankow. He died in Cork when on furlough in the year 1912. He was followed in China by Doctors Richard and George Hadden, of Wexford. In West Africa, particularly in Nigeria, and later in Ghana, a long sequence of Irish missionaries has served: W. Garfield Waterworth for twenty years on the Gold Coast; Henry N. Medd in Sierra Leone; Richard S. Morris, Harry Belshaw, John Dixon, and Wm. A. Warren. Richard A. Lockhart began his missionary service in the Gold Coast district to which he gave fourteen years service. He was responsible for the erection of Mfantsipim College, of which he was the first Principal. He returned to the Irish work for a term in Aughnacloy and in Dublin, but he was sought out by the Government of Kenya and was appointed Principal of the Training College for Teachers at Nyeri. He received the distinction of the Order of the British Empire, and was granted an honorary degree of Master in Arts by Dublin University. Paul Kingston, from West Cork, did a unique work in Eastern Nigeria by translating the Bible into a native dialect. Charles Ranson, after some years service in Royapettah, Madras, was chosen as the general secretary of the World Missionary Council with headquarters in New York. Harold M. Yates and Morley Thompson served in British Guiana, and H. Ormonde McConnell, M.B.E., in the Republic of Haiti. Of course these names are only a few of many who deserve to be recorded for their self-sacrificing service in foreign stations.

The women missionaries are equally deserving of mention. There were Fanny Wood, the first Irish Methodist doctor in India; Miss Teasey, who was a pioneer in Ceylon; Annie Merrick in

Burma; Elsie Shire in Ceylon; Muriel and Elsie Campbell, Helen Park, Lilla Robb, May Northridge, Sheila Morgan, Sarah Wolfe, Elsie Ludlow, M.B.E., in Ilesha; Dr. Dorothy Robb in Mysore, Ismena Warren, who has done an unusual but rewarding work as artist for the Christian Literature Society in Madras, and Sadie Laird, who went in 1913 to Canton. She was taken prisoner by the Japanese and suffered great distress and tribulation in her long captivity. The witness borne by these ladies on their return home from the field has been of inestimable value to the cause of missions.

In the records of missionary labours the wives of missionaries do not often receive the recognition that is their due. The missionary's home and children and its quiet uplifting influence are an integral part of the Christian message. Wives have done a great deal of heroic, if unrecorded, work for the Gospel. Mrs. R. A. Lockhart, for example, acted for years as unpaid matron and housekeeper of the training college at Nyeri over which her husband was the Principal. Mrs. Ralph Bolton (Eileen Wilson) also deserves to be remembered. There is scarcely any field of missionary work to which the Irish missionaries have not gone—India, Ceylon, Burma, Pakistan, Tibet, China, Japan, Hong Kong, Gambia, Sierra Leone, Nigeria, Rhodesia, Jamaica, Leeward Islands, British Guiana, and parts of Central America.

The expanding influence of the Church was not confined to the work of the Methodist Missionary Society. Several ministers did worthwhile service in connection with other organisations. Rev. Fred Rea and Rev. Alan Booth acted for some years as secretaries of the Student Christian Movement. Rev. Charles Inwood had a deep concern about the preaching of holiness and was set free by the Conference for a considerable part of his ministry to serve the Keswick Convention Movement. Rev. Charles Ranson was appointed Secretary of the International Missionary Council, in New York, and was designated in 1960 to become president of the Methodist Church in Ireland. Rev. R. McCheyne Gilliland took a leading part in the movement in Eire, known as Muintir-na-Tire (People of the Land) and held office in the movement. One rather unusual case was that of the Rev. William M. Wilson (1876-1929) who lived for a number of years in Newtownbutler,

and was held in such general respect that he was made a Justice of the Peace.

Parallel with this wider aspect of the work of the Kingdom of Christ, there has developed also a new spirit of oecumenicity.

Following on the Lambeth Conference of 1920 a desire for closer co-operation with the Presbytern Church was born. The Methodist Conference of 1921 welcomed the important pronouncements of the Lambeth Bishops and made certain arrangements with the Presbyterian Church for the provision of ordinances for church members in isolated districts. Further efforts were made by means of a joint committee to explore possibilities of closer union. In 1938-9 reports were presented to the General Assembly and to the Methodist Conference outlining suggested agreements regarding such matters as the acceptance of candidates for the ministry, appointment of local church officials, the itinerancy and similar basic questions. The work of Professor Davey and Rev. Dr. A. McCrea was carefully done and met with approval on both sides. Unfortunately, it was not possible to devise a scheme of itinerancy agreeable to both churches, nor to reconcile congregational ownership of property with Connexional. Moreover, World War II came and the anticipated schemes had to be postponed; but after the war some less extensive plans began to materialise. An arrangement was made between Assembly's College and Edgehill College for joint lectures in certain subjects. It was not, however, until 1955 that the first joint scheme of church building and union came to birth. A federal congregation was formed at Taughmonagh, a new residential suburb of Belfast. In this scheme the new church is a daughter of the Balmoral Methodist congregation and McCracken Memorial Presbyterian. Another and similar development is the new Braniel Church, which is an offshoot of Gilnahirk Presbyterian and Knock Methodist churches (1960). In each case the new cause is under the management of a board combined of Methodists and Presbyterians. It has proved more easy to arrange joint work of this kind in new residential areas than in the scantily populated places in the South and West where it is most desirable to unite the two bodies. It usually is found that the smaller the places the more resistant are the forces of vested interests and family loyalties which are difficult to overcome in

amalgamation. In the Sligo District several amalgamations between the Presbyterians and the Methodists were made, thus saving both man-power and money.

Once more, in 1957, the Lambeth Conference sent forth an appeal for the union of Christian Churches. As the crucial point of difference appears to be the question of accepting the Historic Episcopate, the appeal has not been greatly welcomed among Free Churches. But the example of the new United Church of South India is a headline that promises to influence thought in the home churches. There are other influences at work also. There are ministers returning from the mission field to work at home. They have had experience of the way in which denominations can unite in India and Africa and elsewhere, and they are a little impatient at the reluctance of home churches to come together. Further, there are several strong movements which are interdenominational and influential; the Student Christian Movement with its conferences and its excellent publications is an instance. A development which has much promise is connected with Murlough House, Co. Down. From time to time conferences have been held there at the invitation of the Bishop of Down, of nine Church of Ireland ministers, nine Presbyterians and nine Methodists. The conversations have helped to increase friendly relations between the three churches. It is impossible to forecast the future in this matter of union, but the tide seems to be flowing in that direction, and even if there are set-backs from time to time the future appears to promise well.

Largely as a consequence of the new Education Acts, all schools in Northern Ireland came into a new importance, and Methodist College entered a phase of extraordinary development; in a few years the numbers rose from a few hundreds to about 2,000. It became essential to have larger premises, and additional buildings which cost a quarter of a million pounds were erected in 1954; they were opened by the Duchess of Kent. They were sited on the old football ground of the college, a piece of ground that never had been a satisfactory playground. This was not the only extension. In 1932 Pirrie Park was purchased. It not merely gave enlarged scope for games, but on it was built a preparatory school, Downey House, which was placed under the management at first of Miss Gardiner, and later of Mr. Fred Jeffery. Also Fullerton House

was opened in College Gardens, and in 1935 Whitla Hall was built in M.C.B. grounds by a bequest from Sir William Whitla.

In 1952 the new church at Newtownards Road was completed; taking the place of the Ballymacarrett Church which had been destroyed in the blitz. The rapid increase of population in Belfast demanded further church accommodation, particularly in the new suburbs. The response to this demand was almost phenomenal. A new church was established at Glengormley. Later it was associated with the North Belfast Mission. In 1956 Rathcoole was erected, and in the same year a new building at Glenburn. In 1958 an enlarged church at Sydenham was opened, and in the same year a new cause was established at Craigy Hill on the Larne Circuit, a new hall at Greenisland, and a new church at Seymour Hill on the Lisburn Circuit.

Prominence has already been given to the increase of interest taken in the music of public worship. From the beginning, the Methodists have been a singing people, and the use of hymns in Church worship is almost entirely due to them. From time to time, since the coming of the Wesleys to Ireland, tune books have been published, but it was not really until 1876 that the Wesleyan Conference published an official Hymn Book With Tunes. From that date congregations began to take a more intelligent interest in the tunes they used. They also began to sing in harmony and not merely in unison. When the Methodist Churches in Great Britain united in 1932 it became essential to have a common hymn and tune book, and a new edition was published. Ireland was represented on the committee by Rev. R. Lee Cole, and on the tune book by Dr. Herbert G. Smith. One result was that a number of good hymns and tunes, as well as tried old ones, came into favour. Among the new tunes that came into favour were "Calm," "Cwm Rhonddha," "Ombersley," "Slane," "Evening Prayer," "Stille Nacht," "Down Ampney" and "The Londonderry Air." An excellent edition of the Sunday School hymnal was also issued.

At the Conference of 1957 the Rev. Dr. W. L. Northridge, M.A., B.D., M.Th., Ph.D., D.D., retired from the post of Principal of Edgehill College. He had been appointed tutor in 1920, and Principal in 1943. By his scholarship, and by his wise and practical administration, he raised the status and improved the

efficiency of the college. He was largely responsible for its recognition as a constituent college of Queen's University in its faculty of Theology. This arrangement brought the Edgehill staff on the faculty of Theology in the University in 1951. His interest in psychology was a useful part of his work, and by his example as well as by his teaching he trained several generations of students for the service of God as pastors, preachers and evangelists. Dr. Northridge was succeeded in the post of Principal by the Rev. R. Ernest Ker, M.A., son of the Rev. Robert M. Ker.

In this connection a comparison may be made showing the change which occurred in the educational standards of the ministry in half a century. In 1908 there were 202 ministers in the active work in Ireland; six were in service overseas and 38 were supernumeraries, a total of 246 ministers. In 1958 there were 180 ministers in the active work, 33 on overseas service, and 43 supernumeraries, a total of 256 ministers. In 1908 there were 31 ministers with university degrees noted in the Minutes of Conference, two of which were honorary. In 1958 there were 90 degrees, seven of which were honorary. It should be remarked that the total number of ministers had not altered a great deal, but the degrees were much more numerous. On the other hand it should be said that in some cases a minister had more than one degree, but on the whole the figures reveal a definite improvement in the educational standard of the ministers. There is no real ground for the stricture that has sometimes been levelled at Irish Methodists that they have not produced much that is academical or artistic. In one sense the criticism may be true. We have no great artist, no poet of eminence, no author of fame. Nor have we produced a first-class musician, composer, or singer. There has been a certain lack of elegance and talent. Attention has been called to the fact that in the Methodist hymn book, while there are several hymns of Irish origin, not one of them is by an Irish Methodist, and a similar criticism can be made regarding the tunes in the tune-book. But taking it generally, no one is very greatly disturbed by this criticism. Irish Methodist people are homely and ordinary, and at least they have not been accused of affectation: their concern is with a rather different side of life, and it is on that side they should be judged. A scriptural word says

that we cannot gather grapes off thorns or figs off thistles. It might be said with equal truth that one does not gather grapes off apple trees or figs off chrysanthemums. There is a law of *Sui Generis*; different plants have different fruits. If our folk have not been noted in the realm of the finer arts, they have been notable in the good life, in business integrity, in social usefulness, in Christian generosity, in evangelical zeal, and even (though few of them would claim it) in Christian Holiness. It must be acknowledged that our Church is different from other Protestant churches in several aspects, and (to put it in one phrase) there is a Methodist way of life.

Moreover, there is another side to this question. We are an insignificant section of the population, but our contribution to the education of the country has been amazingly rich, and in some branches of scholarship has been pre-eminent. For example, we have led in the establishment of a Protestant Agricultural College. Further, there have been some who have been recognised as in the front rank of study of mental processes and disorders, and of psychosomatic treatment. Names such as Dr. Northridge, Dr. McCracken, Dr. Charles Robinson and Dr. Norman Moore are mentioned. A book by Rev. Dr. Northridge on "Psychology and Pastoral Practice" had a remarkable success. It became a textbook in other denominations for the training of their ministers. The Greek Orthodox Church, for instance, adopted it for the training of its student priests, and it was translated into Greek by the Professor of Pastoral Training in the University of Thessalonika.

In other fields of learning, in Dublin University, for example, the Methodists have more than held their own. Mr. Robert F. T. Crook, M.A., son of the Rev. Dr. William Crook, was held in high esteem in the University as a teacher of Classics. He was also Deputy Headmaster of Wesley College, and a local preacher whose appearance in our pulpits was always welcome. Professor Wesley Cocker, head of the Department of Chemistry in the University, was an esteemed official and helper in the Centenary Church. A noted scholar of Trinity College, of which he became a Senior Fellow, was Ernest T. S. Walton, M.A., D.Sc., son of the Rev. John A. Walton, a former president of the Conference.

He was a pupil of Methodist College, and entered Trinity College where he had a series of brilliant successes. He went as a research scholar to work under Lord Rutherford at the Cavendish Laboratory, Cambridge, with the purpose to explore the constitution of the atom. In April, 1932, Dr. Walton, along with (Sir) J. D. Cockcroft, experimentally disintegrated the atom for the first time in history. It was an astonishing event of exciting interest to scientists, and was at once applauded in all parts of the world. Other achievements in his field of science followed, and Dr. Walton was awarded the Nobel Prize as a recognition of the honour in which he was held. He was a member and official of the Centenary Church where he was greatly honoured.

Belfast Methodism has a noble record of learning and skills. Professor Alfred C. Dixon, D.Sc., F.R.S., was Professor of Mathematics at Queen's College. Sir William Whitla, M.D., D.Sc., M.P., was Professor of Medicine, and vice-chancellor of the University, and his books became the standard textbooks in his subjects and were quoted in all parts of the world. His "Dictionary of Treatment" had its first edition printed in London. For its second edition it was translated into Chinese and printed in Canton. The subsequent editions were published in New York and London. As an unusual companion to his medical works he also published a book dealing with the prophecy of Daniel. Other details have already been given of the number of medical doctors who have sprung from our congregations.

The greatest contribution to education in Ireland that Methodism has made has undoubtedly been the establishment and maintenance of the two great Protestant secondary schools, Methodist College in Belfast, and Wesley College in Dublin. Prominence has already been given to these institutions (Page 163). In the realm of co-education they are almost unique in Ireland.

To what has been said above, it might equally be said that Irish Methodism has produced no great theologians. In one sense this is correct; but there is something to be added. Several of our scholars and writers have made a not unworthy contribution to the exegesis and exposition of the scriptures, particularly as regards Reformation and Evangelical Theology; nevertheless, Rev. J. C. Robertson was correct in insisting that "Methodism is a religious

as distinct from a theological movement . . . and it will lose its identity if it ever becomes theological as distinct from religious." There is also another side of this matter. A well-known phrase of St. Ambrose says: "*Non in dialectica complacuit Deo salvum facere populum suum*"—"It was not God's plan to save mankind by argument." Human reason at its best can merely verify the existence of God. There are five well-worn arguments known to all students of theology which demonstrate His existence. But they create only a cold and lifeless idea of the Supreme Being. When we want to know a person we do not prove his existence or his qualities by the "*Quinque Viae*" of the schoolmen; we seek to meet him. Therein lies the difference between theology and religion, and though theology is termed "*The Queen of the Sciences*," it has little direct connection with the personal acceptance of a Living Saviour. Here is one substantial reason why Methodist preaching from the beginning has been concerned primarily to introduce ordinary people into a holy fellowship, in which they are able to say:

"My God is reconciled, His pardoning voice I hear,
He owns me for His child, I can no longer fear,
With confidence I now draw nigh,
And 'Father, Abba Father,' cry."

Since the years before World War I a new type of living has evolved. In industry, in politics, in social customs as well as in religion, notable changes have come, and several of them have affected church life. One well-known change has been the drift into cities and to residential suburbs. The rural population has lessened. Further, no longer do people habitually live over their shops or offices, nor do their shop assistants "live in." They have gone out to villas and bungalows in more spacious and healthy surroundings. Consequently they find it inconvenient or burdensome to attend Sunday evening worship, and it is equally difficult to get attendances at mid-week services, and organisations. The advent of television and radio increased the difficulties of Sunday evening worship. For how long the vogue of television will continue in its present form is unpredictable: popularity of such things is never long-lasting.

A matter which occupied some attention of the Church in

1950 onward was the demand that women should be admitted to the Itinerant Ministry of the Church. The matter was discussed in the Press, in the Synods and in the Conference. The Conference was convinced that there is no obstacle in the Scriptures, nor in the traditions of the Christian Church, nor in the physical and intellectual nature of women to prevent their being ordained to the Christian Ministry. On the other hand the exigencies of the itinerant system of the Methodist ministry raise serious difficulties. Moreover, there was a reluctance on the majority of the circuits to have a woman minister. There was the further embarrassment that might be created by marriage and motherhood as well as by the ordinary domestic responsibilities. The perplexities which could arise from these contingencies although considerable were not believed to be utterly insuperable. A further consideration in the matter was that to admit women to the ministry would require certain legal alterations in the Constitution, and a re-adjustment of the regulations concerning the use of manses, and the administration of the Supernumerary Ministers' and Ministers' Widows' Funds, and the Children's and Annuitant Funds. The Conference examined these various difficulties at length and decided eventually that in the absence of any clearly defined or general desire on the part of the Methodist people for the ordination of women to the full work of the ministry, no further steps should be taken in the matter for the present, and superintendent ministers were directed, therefore, that they should not nominate women candidates for the ministry.

It was natural that with the lapse of time some of the machinery of the Church began to show signs that repair and renewal were needed. In the matter of stationing ministers, and specially in regard to the usage of issuing invitations from circuits to ministers, there was dissatisfaction. In the early years of Methodist history the preachers travelled light, with few personal possessions. In Wesley's days many of them remained unmarried, and were not greatly perturbed with the frequent removals; they were satisfied to go where they were sent. There was no difference between the desirability or comfort of a northern circuit as contrasted with one in Munster or Connaught. With the Partition of Ireland these conditions were changed. Problems of schooling

of the manse children arose, and the conditions of life became complicated with the difference in schemes of social welfare. As might be expected, a certain amount of complaint arose. Moreover the element of self-respect in ministers did not agree with a system which bade a man, a married man with a family, rise up and go from one end of the country to another without his having any effective say in the matter.

The case was linked up with objections urged against the system of issuing invitations from circuits to ministers. To prohibit all invitations and to close down on this usage was considered to be opposed to the proper sense of democratic government and would deprive the lay members of the Quarterly Meetings of their only say regarding whom they would wish to have as their minister. There was still a further element of dissatisfaction with stationing procedure. A tendency grew up of setting a high premium on youth and bodily vigour, and thus to undervalue the maturer qualities of more experienced men. In all other ranks of professional, and indeed business life, the experienced man would be welcomed and valued, and he would not find himself uninvited, unwelcomed, and perhaps even unemployed. Indeed, many circuits would be much better for wise and senior men as superintendents. There was still another matter related to the itinerancy which caused some degree of perplexity. Young men who wish to serve God in an evangelical ministry become disheartened at the possibility of being sent to a small circuit where there is no real opportunity for aggressive work, and some of them have left Ireland, either to work in Overseas Missions, or else to join Conferences across the Atlantic. The problem that has now been set forth above is still awaiting solution. The itinerancy is one of the cherished usages of our Church and has been a means of much blessing. Sometimes, however, "Time makes ancient good uncouth," and much wisdom and grace will be needed to face the difficulties in a new age.

It is natural that people refer back to the '59 Revival and the amazing events of the time, but it should be remembered that the warmth of the Revival lasted for a comparatively brief time. The Protestant churches were content to relapse back into a respectable piety. Miraculous conversions grew more infrequent. Godly

people have not been happy about this declension. Perhaps to some extent the sense of divine commission has been lost. It is uncomfortable for the ordinary Christian to be asked to sing:

*“The love of Christ doth me constrain
To seek the wandering souls of men,
With cries, entreaties, tears, to save,
To snatch them from the gaping grave.”*

Few of the evangelical missions which were held in congregations recently yielded much fruit. A penitent form is not often in evidence in a church. There do not seem to have been many great evangelists in Irish Methodism in the last sixty years (apart from Mr. Donovan and Mr. H. G. Collier)—men of the kind of Hugh Price Hughes, Samuel Collier, Gipsy Smith, William Booth, D. L. Moody. Those who have been successful evangelists among us have generally been imported from abroad. It may be that we have not had enough vital religion. On the other hand we have had a method of work that is largely of Irish origin. Rev. William Corrigan initiated the system of preparation classes leading up to the reception of new members. Conversions may not be so dramatic as once they were but there is evidence that a majority of our members have come to know the Saving Power of Jesus Christ in youth, in the calmer and more permanent influences of the preparation class. Methods of work must change with new generations, and there have been several organisations for youth which have done good. Youth Guilds, Sunday Evening Discussion Groups, and the work of the Women's Department have been features that satisfy us. But before long such organisations themselves will alter with the times. It is a pity, however, that the Love Feast is practically dead, the Class Meeting often senile and decaying, and the weekly prayer-meeting much neglected. Nevertheless, our members come regularly to Holy Communion, and in larger numbers, and particularly they have won for themselves among their Roman Catholic neighbours the reputation of being trustworthy, truthful, honest and kindly people who refuse to use alcoholic drink, or to gamble, and who are prepared to work for the help of those in poverty or distress. Wesley's direction, “You have nothing to do but to save souls,” needs annotation, in view of the multitude of remedial agencies which he himself fostered—

schools, orphanages, dispensaries, loan funds, widows' homes, and his burning opposition to distilled liquors, to smuggling, and to the villainy of the slave trade. "Saving souls" is a phrase which means something much wider and deeper than it did two centuries ago.

Everyone knows that persons in a group photograph who are nearer to the lens of the camera appear larger than those further away. Something similar occurs in the writing of history. It is difficult to get true perspective. Nevertheless, the names of several ministers who passed away in the last decennial period of our history had outstanding merit. There are a dozen of them.

James Smith, LL.D., D.D. (1875-1950) after a few years in circuit work in Ireland was appointed Principal of the Wesleyan Theological College in Montreal, and after the union of churches in Canada was elected Principal of the United Theological College. On his retirement he came back to Irish work for a time, and died in Belfast.

Hugh McMurray Watson, M.A. (1878-1951) was stationed mostly in Dublin and Belfast. In 1940 he was elected President of the Church

Beresford Stewart Lyons (1874-1952) had an arduous and fruitful ministry of 52 years and was President of the Church in 1942.

Patrick Ernest Donovan (1861-1953) had a unique story. He was born at Myross, Skibbereen, of Roman Catholic parents. "Paddy," as he was called, went to serve his time in the Corner House, Skibbereen. The owner, Mr. R. S. Wolfe, and his wife, Mrs. Wolfe (née Miss Levis), had a habit of conducting family worship each morning for the members of the family, the apprentices and the household staff. Paddy, being a Roman Catholic, was not invited to the prayers. But as a raw country boy he was intensely curious to know what went on behind the closed door, and in his eagerness he crouched behind the door to hear what prayers meant. His curiosity soon developed into an interest in the gospel which was altogether new to him. Soon the interest grew into reverence for the religion of the Wolfe family. Before long he asked to join them at prayer. He became a Protestant, and, of course, was at once disowned by his family: But he was

firm in his holy purpose. He was converted, and he began to preach, and in due course was accepted as a Methodist minister and spent much of his life-work as Connexional evangelist. He founded the Derry City Mission, and rebuilt the Methodist church in Abbey Street, Dublin. As a supernumerary, he had charge of the colportage work of the Church, and his impassioned evangelism won many souls for the kingdom.

John Richard Wesley Roddie (1886-1953), a distinguished preacher who was elected President in 1950, became seriously ill and died in Belfast in the 42nd year of his ministry, and his brother, Robert C. Roddie, M.A., died in 1949.

John England (1890-1955) filled several important offices of the Church, notably as general secretary of Home Missions. "He was a Christian gentleman of radiant personality." He was a President of the Church.

Charles Henry Crookshank (1876-1955), son of the Rev. Charles H. Crookshank, M.A. He was "capable and conscientious in all his duties." He was secretary of the Supernumerary Ministers' Fund, Secretary of the Conference, and President of the Church.

Joseph Browne Jameson (1903-1955) entered the service of a bank, but came into the ministry in 1925 and soon was called to offices of responsibility. He was Secretary of the Conference but died at an early age in Belfast in 1955.

James Murdock Alley (1867-1955) was son of Rev. George Alley. He was a minister of exceptional talents, travelled some of the chief circuits of the Church, and for almost seventy years rendered an unbroken service of highest value. He was largely responsible for the 1915 Act of Parliament which constituted the Statutory Trustees. He was President in 1922, and represented the Church at two oecumenical conferences. For several years he was secretary and treasurer of the Home Mission Department, and for over twenty years edited "The Irish Methodist Church Record." He was one of the pioneers of the Christian Endeavour Movement in Ireland. When he retired from the active work it was to take up the secretaryship of the Statutory Trustees. He had a charming personality, a manly demeanour, a vigorous mind and progressive ideals. It has been given to few men to fill so large a space in the

work and ministry of Irish Methodism or to have attracted to himself so many friendships. He was known in many churches by one of his favourite sermons, on the text, "Let the redeemed of the Lord SAY SO."

George Arthur Joynt, M.A. (1880-1956) was born at Surat, India. He had an Engineering degree from Dublin University and had a post on the Great Southern and Western Railway, but felt the call to be a minister and was accepted in 1908. He was deeply interested in Missionary work and was secretary and treasurer of the Overseas Missionary Department. In 1943 he was elected President of the Church.

Edward Whittaker (1877-1956) entered the ministry in 1904. He was loved and honoured in his circuits and was elected President of the Church in 1945.

In 1959 there occurred the death in South Africa of Rev. William Meara, who was born in Dunmanway in 1871. He became an evangelist on the Armagh Circuit from which he was accepted as a candidate for the ministry in 1895. After a year in the Methodist College he was appointed to Bedford Row, Limerick, where he worked for two years. In 1899 he was appointed to the Gold Fields Mission in the Transvaal. Later he was appointed to the Central Hall in Johannesburg, and so successful and popular was his work there that he was on two occasions elected president of the South African Conference. For many years he retained his membership of the Irish Conference. He was a man of much devotion, of great friendliness and tireless energy.

Thomas John Irwin, D.Litt. (1868-1958) was a teacher in primary education. He came in 1901 as assistant to Rev. William Crawford, M.A., in Wesley College, and succeeded him in the position of Principal of the College. For thirty-five years he did a distinguished work in education. He introduced the principle of co-education in the school, and he was the means of getting built the lovely school chapel which is a memorial of the pupils of the College who gave their lives in the First World War. The University of Syracuse, New York, honoured him with an honorary degree of Doctor of Literature.

Robert C. P. Crawford was secretary and chairman of a district, and was deeply interested in Methodist History.

*I ask them whence their victory came,
 They with united breath,
 Ascribe their conquest to the Lamb,
 Their triumph to His death.*

As might be expected, the churches which were erected and opened in this period were for the most part in Northern Ireland. There was one exception to this, however, the church at Dunleary was enlarged and reopened in 1958 at a cost of £20,000. In the North there were some new erections that were replacements of older buildings. For instance, a new church was opened at Edenderry, Portadown; actually it was the third preaching house in the locality. The first was known as "The Tabernacle," built after the '59 Revival. The second was built in 1891, but as the housing area of the town extended it was necessary to have a larger building and a new church was opened in 1954. The church that had been built at Finaghy was found to be small and inconvenient, and a site was taken for a new place in the same township. It is a memorial to the Rev. Randall C. Phillips.

For some years the conviction had been growing in Belfast that our Church was handicapped in its work amongst young people by the absence of a suitable community centre in which committees could meet and organisations could work. This need had become more insistent by reason of the large number of Methodist students at Queen's University and at Stranmillis Training College. A considerable number of these young men and women lived in lodgings in the Botanic Gardens area, and they had no real fellowship with Church life. The same need applied to many other young folk in business places in the city. This problem lay heavily on the heart of Dr. Hugh Turtle, and by a most generous gift he created a "Hugh Turtle Trust" for the purpose of providing a Methodist Community Centre in Belfast. He did not live to see his purpose realised; but shortly after his death plans were drawn up and the scheme began to move. A suitable site was found at University Road, adjoining the Methodist Church and on Fountainville Avenue corner. The trustees of the University Road Church made a gift of the site. It was decided to call the building "Aldersgate House." Plans were carefully considered, and were approved by the Conference of 1956. An important committee with Sir William Robinson, D.L., as its chairman, got to work. The trustees of

the Joseph Rank Benevolent Trust were interested in the project, and promised a contribution of £25,000 towards the building, on the basis of £1 for each £1 contributed locally. Building began on the site at the end of 1958, and was completed in 1960.

Aldersgate House was opened by Lady Robinson on 29th April, 1960. The purpose which this valuable institution is intended to fulfil is to provide a Youth Community Centre for the 300 Methodist students in Queen's University, the 100 students at Stranmillis Training College, and the very considerable number of other young persons in business, in the hospitals, and in lodgings in this part of the city. An Epworth Hall is included for meetings, an Exhibition Room for the Wesley Historical Society's collection, a café, a lounge, and a room for the work of the Methodist Dean of Residence. The total cost was £57,000.

In the beginning of June, 1960, an interesting event took place at Ballingrane, Co. Limerick. It will be recalled that about the month of June in 1760, Philip Embury and Barbara Heck, with other Palatines, sailed from the Custom House Quay, Limerick, for America in the ship "Pery" and were the means by Divine Providence of creating the first Methodist Church in New York. The members of the John Street Methodist Church, New York, were associated with the congregations of the Adare and Rathkeale Circuit in celebrating this important bicentary. A pilgrimage was arranged from Limerick Quay to Ballingrane in which more than a hundred people joined. It was led by Rev. R. Lee Cole, and it visited the Adare Demesne in which Mr. Wesley preached, and the cottages associated with the emigrants of 1760. A service was held in Ballingrane church at which a representative from New York Conference brought greetings to Ireland. The arrangements were made by the circuit ministers, and the lesson was read by Miss Barbara Ruttle, a descendant of the family of Barbara Heck (née Ruttle). By means of a tape recorder the service was duplicated simultaneously in Ballingrane and New York.

The service held at the same day and hour in John Street Church, New York, was enthusiastically supported by a congregation of 650 people. Rev. Charles Ranson represented Irish Methodism on this occasion.

Note.—Other chapels built: Whiteabbey (1941), Bloomfield (1948), Glengormley (1935), Ballyclare (1956), Cavehill Road (1957).

CHAPTER XI

CONCLUSION

WE have now reached the end of our task; we wish it had been done better. It deserves to be well done. There is much that could have been added, and some items that could well have been left out. Always it has been a struggle to keep the relative values of persons and events in perspective. Some names have been omitted, and some included which a wiser writer would possibly have valued differently. Things and persons and happenings which a hundred years ago loomed large have receded into the dusk, and items of more recent years have perhaps seemed more important than they were.

If there is ever to be a further volume of Irish Methodist History it will come probably from another generation, and indeed it may be concerned with an enlarged and amalgamated Church in the new oecumenical age.

Melancholy people sometimes express despondent judgments about presentday Methodism. Pejorative views are popular in some minds. Undoubtedly the Protestant population in Eire has sadly decreased. Congregations are smaller. Further, the spiritual tone of the Church is alleged to have deteriorated; class-meetings and love feasts have almost disappeared. The pursuit of pleasure and the popularity of Sunday motoring, and of television have helped to lower attendances at church on Sunday evenings. Very many people have become "oncners." Moreover, some visiting critics have told us that we are becoming more interested in connexional funds, departments and properties than in active evangelism. What amount of truth there is in these judgments may be disputed; but there is certainly much to be said on the other side of the case. Attendances at the Lord's Supper are greater than they were. Youth movements are well supported in

several quarters. The Laymen's Fellowship is encouraging our laymen to take an active part in the spiritual work of the Church, and is certainly a revival of true Methodism. Striking as fair a balance as possible, one may say that the century has been a period of worthy advance and development. Here are five of the points that have emerged in our study of the period:

1. Laymen and women have begun to feel their responsibilities for the work of God in the Church at home and abroad, and a notable expansion of missionary interest has taken place.
2. The growth of the Church in the new areas especially around Belfast has been beyond expectation.
3. There has been a definite spread of intelligent and educated religion among Methodists. The wide use of preparation classes for new members has been valuable.
4. A movement towards Reunion has developed that promises well.
5. A deepened sense of Christian responsibility towards the social conditions of the community has been at work.

These are surely results which cannot be overlooked or undervalued.

And so the story ends with some satisfaction and a high element of holy hope. "It is the Lord's Doing, and it is marvellous in our eyes." It is like as if one goes out of church into the city street, but the music of the organ is still sounding in our ears, and it is on a note of rapture and triumph: "Hallelujah! For the Lord God Omnipotent Reigneth!"

CHAPTER XII

APPENDIX I.

VICE-PRESIDENTS OF THE CONFERENCE AND PRESIDENTS OF THE METHODIST CHURCH IN IRELAND.

It has been seen (page 25) that before 1868 the British President came to the Irish Conference armed with what were termed the "Powers of the Delegate." In other words, he was commissioned to be the Legal Hundred in his own person. It was an unsatisfactory arrangement and accordingly the British Conference of 1867 decided as follows: "That one of the ministers appointed by the Conference from year to year shall be one of the Irish members of the Legal Hundred, to be nominated by the Irish Conference and to be presented to the British Conference by the Irish representatives; and that the same minister shall not be nominated in two successive years; that the minister so nominated, when appointed, shall have charge of the List of Reserve for Ireland and authority to supply vacancies from that list, and in the absence of the President and the Ex-President shall preside in the connexional committees held in the interval between the meeting of the Conference in England and that of the committees preparatory to the ensuing Irish Conference."

The Irish Conference of 1868 accepted this arrangement, and for the following twenty years the Irish Vice-President was also described as a Delegate. The authority of the British President was limited to the sessions and business of the Conference, and he had no real power over the funds and departments of the Irish Conference. It was a situation that called out for change. The change was made in 1921 when the Rev. W. H. Smyth was

described in the Minutes of Conference as "Vice-President of the Conference and President of the Methodist Church in Ireland." The following is a list of those ministers who have filled this office. The dates given are the dates of their appointments:

1868	Henry Price.	1908	James D. Lamont.
1869	James Tobias.	1909	Joseph W. R. Campbell, M.A.
1870	Joseph W. McKay.	1910	John O. Park, B.A.
1871	Robinson Scott, D.D.	1911	Wesley Guard.
1872	William P. Appelbe, LL.D.	1912	George R. Wedgwood.
1873	George Vance.	1913	Samuel T. Boyd, B.A.
1874	Wallace McMullen.	1914	William R. Budd.
1875	Gibson McMillen.	1915	John O. Price.
1876	Joseph W. McKay.	1916	Pierce Martin.
1877	James Tobias.	1917	William Maguire.
1878	Wallace McMullen.	1918	Hugh McKeag.
1879	William Guard Price.	1919	James Kirkwood.
1880	William P. Appelbe, LL.D.	1920	Henry Shire.
1881	James Tobias.	1921	William H. Smyth, M.A.
1882	Oliver McCutcheon.	1922	James M. Alley.
1883	William Crook, D.D.	1923	James W. Parkhill.
1884	James Donnelly.	1924	William Corrigan.
1885	Thomas A. McKee, D.D.	1925	Edward B. Cullen.
1886	Joseph W. McKay, D.D.	1926	Robert M. Ker.
1887	John Donor Powell.	1927	William H. Smyth, M.A.
1888	Wallace McMullen.	1928	Randall C. Phillips.
1889	William Guard Price.	1929	John Ch. Robertson, M.A., B.D.
1890	Oliver McCutcheon.	1930	William Moore.
1891	John Woods Ballard.	1931	Frederick E. Harte, M.A.
1892	William Gorman.	1932	John A. Duke, B.A.
1893	Wesley Guard.	1933	R. Lee Cole, M.A., B.D.
1894	William Nicholas, D.D.	1934	John A. Walton, M.A.
1895	Wallace McMullen, D.D.	1935	Thomas J. Irwin, D.Litt.
1896	William Crook, D.D.	1936	William H. Massey.
1897	James Robertson.	1937	C. Henry Crookshank.
1898	R. Crawford Johnson, D.D.	1938	Thomas J. Allen.
1899	Charles H. Crookshank, M.A.	1939	Alexander McCrea, M.A.
1900	William Crawford, M.A.	1940	Hugh M. Watson, M.A.
1901	John O. Park.	1941	John N. Spence.
1902	Wesley Guard.	1942	Beresford S. Lyons.
1903	William Nicholas, M.A., D.D.	1943	George A. Joynt, M.A.
1904	Thomas Knox.	1944	William L. Northridge, M.A., D.D., Ph.D.
1905	George R. Wedgwood.	1945	Edward Whittaker.
1906	James Robertson, D.D.	1946	Robert H. Gallagher, B.A.
1907	William Crawford, M.A.		

1947 John England.	1954 Ernest Shaw.
1948 W. E. Morley Thompson.	1955 Albert Holland.
1949 John W. Stutt.	1956 Samuel E. McCaffrey.
1950 J. R. Wesley Roddie.	1957 J. Wesley McKinney.
1951 Henry N. Medd.	1958 Robert J. Good.
1952 John Montgomery.	1959 R. Ernest Ker, M.A.
1953 Richard M. L. Waugh, M.A., B.D.	1960 Robert W. McVeigh.

The Presidents of the Conference of the Primitive Wesleyans from 1861 until the Union were as follows:

1861 William H. Mervyn.	1870 George Hamilton.
1862 Joseph W. McCormack.	1871 Robert Kerr.
1863 William Craig.	1872 John Henning.
1864 William Robinson.	1873 James Irwin.
1865 James Griffin.	1874 James Wilson.
1866 John Henning.	1875 Thomas Abraham.
1867 Joseph McCormack.	1876 Thomas Cather Maguire.
1868 James Wilson.	1877 James Griffin, D.D.
1869 Thomas A. Jones.	

APPENDIX II.

MINISTERS DIED

1860

John Rogers.
James Olliffe.
William Cornwall.
William Brown.
William Douglas.
John Feely.

1861

William Keys.
John Williams.
Samuel Ferguson.

1862

Arthur Noble.
William Crook.

1863

Robert Bruce.
William Foote.
George Burrows.
Charles McCormick.

1864

John Patterson.

1865

John Frazer Matthews.
Nathaniel Hobart.
William Swanton.
James Henry.

1866

John Bates.
James Johnston.
Francis Morrow.
Robert Wallace.
Robert Bell.

1867

Robert Hill Lindsay.
William Dowling.
Hugh Moore.

1868

William Reilly.

1869

Henry Price.

Edward Harpur.

1870

James Calcut Pratt.

Charles Lynn Grant.

Henry Geddes.

John Samuel Bassett.

1871

Robert Massaroon, D.D.

Henry Ebenezer Henry.

John Grey.

Samuel Bates.

1872

John Beattie Wallace, LL.B.

1873

Daniel Macafee.

William Hoey.

Robert Beauchamp.

Thomas Waugh.

1874

John Carey.

Thomas Meredith.

1875

John Hill.

Thomas Ballard.

John Armstrong.

Edward Johnston.

1876

William Lough.

Robert Hamilton.

1877

Charles Wood.

John Nelson.

John Foster.

1878

Robert Wilson.

John Saul, D.D.

1879

John Thompson.

Robert Gibson Jones.

Robert Campbell.

Joseph McCormack.

Benjamin Bayley.

1879—contd.

Robert G. Cather, LL.D.

John Bowden.

William Scott.

1880

Thomas Wiley.

Thomas MacLoriman.

John Dwyer.

Samuel Cowdy.

John W. Collison.

1881

Robert Huston.

John Walker.

Robert A. Devers.

John Duncan.

1882

Gibson McMillan.

William Lutton.

William P. Applebe, LL.D., D.D.

John Carlisle.

Thomas Hickey.

James Tobias.

1883

Samuel Henderson.

Robinson Scott, D.D., D.Litt.

1884

Edward Guard.

Jeremiah Wilson.

Robert Magowan.

George Kirkpatrick.

1885

W. Graham Campbell, D.D.

John McIlroy.

John R. Porter.

James Johnston.

John Todd.

John Heatley.

1886

William Lindsay.

John Liddy.

John L. Woods.

William Smiley, LL.D.

John Charles Storey.

William Mulloy.

1887

Robert Kerr.
Robert J. Jones.
Robert Black.
James Hughes.
Robert Hazelton, M.A.

1888

James Irwin.
Thomas W. Baker.
Edward Condell.
Andrew Cullen.
John Hughes.
Richard J. Dawson.
John Donor Powell.
John Nash.
William Craig.
James B. Gilman.

1889

Robert Geale.
William Burnside.
Richard T. Tracey, M.A.
Robert Kingsborough.
William Hoey.

1890

John Ker, D.D.
Thomas C. Maguire.
James M. Sayers.
James Murdock.

1891

William C. Doonan.
Joseph W. McKay, D.D.
James Carey.
James Collier.
William Cather.

1892

Richard Maxwell.
Robert Jacob Meyer.
John Gilbert.
Robert Hewitt.

1893

Colin McKay.
William Sproule.
Thomas Pearson.
James Donald.
John Henning.
James Donnelly.
Edward Martin Banks.

1894

Mortlock Long.
John Hill Martin.

1895

John Higgins.
Oliver McCutcheon, D.D., LL.D.
Samuel A. Robertson.
John Chambers.
William James Storey.
John Johnston.
Charles Robertson.
Robert Collier.

1896

James Craig Bass.
Adam P. Woodhouse.
Hugh T. Roulston.

1897

Henry J. Giles.
Thomas A. McKee, D.D.
William Crook, D.D.

1898

James Harpur.
Andrew Armstrong.
Robert Johnston.
Samuel Hollingsworth, D.D.
John Hazelton.

1899

George Vance.
John Gilchrist.
Wallace McMullen, D.D.

1900

William Christie.
James Elliott.
James Griffin, D.D.

1901

John Donald, D.D.
James Black.
William Quaile.
Thomas Greer.
James Edwards.
Charles Baskin.
John Carson.
Richard Buttler.
Robert Dowling.
William B. LeBert.
John Wilson.

1902

Francis Douglas.
John Johnston.
Frederick Elliott.
William Conlin.
George Barnes.

1903

William Guard Price.
James Wherry.
James Daly.
Thomas T. N. Hull.

1904

Robert Ker.
James Tweedie Agnew.
William McMullin.
Thomas Moran.
Thomas Abraham.

1905

Alexander Elliott.
James Wilson.
Robert Knowles.

1906

William Gorman.
Thomas Cooke.

1907

Edward C. West.
Thomas Foster.
William R. Carson.
James Robertson, D.D.
William H. Thompson.
Andrew McIlwaine.

1908

Caleb S. Laird, M.A.
Robert M. Morrison, B.A.

1909

John Nichol.
John Wright.
George W. Rea.
William Alford.
Edward Harte.

1910

James Carson.
William B. Monaghan.
James Frazer.
John Scott McDade.
William R. Starkey.

1910—contd.

Gabriel Coulter.
Robert Boyd, M.A.

1911

Robert Johnston.
John Woods Ballard.
James D. Lamont.
George Robinson.

1912

Henry N. Kevin.
Robert T. Booth, M.D.
George Alley.
William Nicholas, M.A., D.D.

1913

William Y. Northridge.
Henry Kennedy.
William H. Weir.
John Oliver.
Moses Douglas.

1914

Wesley Guard.
Robert Crawford Johnson, D.D.
Robert Knox.

1915

Gabriel M. Clarke.
Charles H. Crookshank, M.A.
Robert Orr.
Thomas Rothwell.
John Hadden.
William B. Merrick.

1916

Nathaniel R. Haskins.
Martin Hynes.
James Nixon.

1917

William Lovatt.
Herbert H. MacMahon, B.A.
George R. Wedgwood.

1918

Hugh T. Nixon.
Irvine Johnston.
Thomas W. Findlow.
Samuel Weir.
Alexander Harris.
John W. A. McWilliam.

1919

Thomas Knox.

1920

John O. Price.

William A. Bracken.

James Oliver.

Andrew Knox.

Hugh R. McGahie.

1921

William H. Quarry.

Andrew M. Rutledge.

John H. Brownrigg.

Thomas Orr.

Henry Ball.

John J. Daly.

1922

Richard Little.

John G. Whittaker.

Jones Whitla.

James B. Templeton.

Alexander Fullerton.

1923

Thomas J. McCord.

Stewart Smith.

Thomas Forde.

John Gilchrist.

William Addy.

1924

Gabriel J. Spence.

Arthur A. Crawford, B.A.

Henry Evans, D.D.

John Coulson.

William Maguire.

James Orr.

1925

William Ludlow.

Henry Shire.

Richard Cole.

John Elliott.

William H. Green.

Herbert Deale.

William Harpur.

1926

John Magill.

John E. Green.

John Good.

1926—contd.

James Bradshaw.

Robert M. Ker.

William Crawford, M.A.

1927

Henry H. MacMahon.

Hugh Moore.

Thomas Moran.

Thomas Walmsley.

Pierce Martin.

William J. Young.

Charles A. Cronhelm.

William S. Carey.

Benson E. Gentleman.

William R. Martin.

1928

William E. Maguire.

Samuel Dunlop.

James Dickson.

Alexander Abraham.

Charles Inwood, D.D.

William T. Cairns.

1929

Robert Jamison.

Edward deCourcy.

Thomas Rutherford.

John Coulter.

William M. Wilson, J.P.

Edward Hazelton.

John Cullen.

1930

William J. Clayton.

Lindsay H. Cullen.

1931

John C. Robertson, M.A., B.D.

Thomas Davis.

Samuel T. Boyd, B.A.

John J. Hutchinson.

Robert S. Lee.

Edward B. Cullen.

1932

William J. Christie.

Alfred C. Thompson.

1933

Frederick A. Trotter.

Randall C. Phillips.

1934

Alexander M. Ludlow.
Robert H. Foster, B.A., D.C.M.
James C. Waugh.
Herbert H. Cornish.

1935

James W. Parkhill.
Benjamin B. Morton.
George W. Thompson.
Joseph D. Ritchie.
William Moore.
Joseph W. R. Campbell, M.A.
Daniel B. Hewitt.
Thomas E. Gibson.

1936

William Clarke.
John E. Neill, B.A.
William Corrigan.
John A. Walton, M.A.

1937

William H. Massey.
James Grubb.
Charles S. Greaves.
Fleming Orr.

1938

James Lyons.
Hugh McKeag, D.D.
Robert Rainey.
Albert E. Carson, B.A.
James Kirkwood.

1939

Joseph Howe.
Samuel Allen.
Thomas J. Allen.
William Bryans.

1940

James Stewart.
William S. Morris.

1941

Robert D. Cody.
Alexander Egan.
John O. Park, B.A., D.D.
John Sanderson.
Henry Frackelton.

1942

John W. Carrothers, M.A., LL.D.

1942—contd.

James D. Foster, M.A.
William B. Lumley.
George L. Webster, M.A.
William H. Cory.

1943

William R. Budd.
Francis Moran, M.A.
Richard E. Sherwood.

1944

Henry R. Armstrong.
Robert Byers.
William L. Coade.

1945

William J. Rooney.
John Linahan.
John A. Duke, B.A.
Thomas Moore.
R. Wesley Olver.

1946

James P. Carter.
Horatio G. Collier.
Bertram G. East.
William Farrell.
Robert Greer.
Moses J. Lewis.
Samuel A. McIntyre.
Robert G. McDonagh.
William H. Stewart.

1947

Albert E. Glanville.
Robert Moore, B.A.
Charles Wilson.

1948

Frederick E. Harte, M.A.
John W. Johnston.
Henry J. F. Ranson.

1949

Robert C. Roddie, M.A.
Francis J. Kellett, B.A., B.D.
William H. Smyth, M.A.

1950

Richard Green.
William W. Hutchinson.
James W. B. Moore.
James Smyth, M.A., LL.D., D.D.

1951

Edward Bennett.
Hugh M. Watson, M.A.
James Gibson.

1952

Robert C. P. Crawford.
Beresford S. Lyons.
Reginald Maguire.
William P. Moran, B.A.
John J. Beacom.

1953

Harry Belshaw, B.A.
Irvine Kirkpatrick.
Robert Maxwell.
Henry McConnell.
Francis C. Morrow.
J. R. Wesley Roddie.

1954

William T. Brownlee.
Patrick Ernest Donovan.
Wesley G. Lee.
George James.

1955

C. Henry Crookshank.
John Dixon.
Joseph B. Jameson.
James M. Alley.
John England.
Alfred Harbinson.
William J. Wilson.

1956

John Glass.
William J. Oliver.
W. Garfield Waterworth.
Edward Whittaker.
John Woodrow.
Alexander Gibson.
George A. Joynt, M.A.
William P. McVitty.

1957

John A. Boullier.
James H. Munro.
James A. Gordon.

1958

Robert J. Elliott, B.A.
John E. Glanville.
James Ritchie.
Robert J. Teasey.
Thomas J. Irwin, D.Litt.
Richard M. L. Waugh, M.A., D.D.

1959

Arthur I. Johnston.
J. Baird Ewens.
William T. Dennison.

1960

George M. Bryson.
John McCaffrey, B.A.
Ernest Shaw.
R. Roycroft Sayers, B.A.

APPENDIX III.

Primitive Wesleyan ministers died, 1860 to 1878.

1860

James Harvey.
John Wherry.
William Herbert, Jr.

1861

Dawson Dean Heather, D.D.

1862

Samuel Larminie.
William Herbert.

1863

Thomas McFann.

1864

Alexander Stewart.
George Revington.

1865

James Haran.

1867

John Cullen.
James Allen.
Abraham L. Dobbin.

1869

George Heany.

1871

Robert Kane.

1872

Thomas Campbell.

1873

William Levingstone.

James Robinson.

1874

Thomas Wilson.

Joseph Payne.

1874—contd.

Adam Ford.

1875

Richard Ludlow.

Christopher Brock.

1876

William Pattyson.

John Taylor.

1877

James Moffatt.

And so we leave them:

*“Until the trump of God be heard,
Until the ancient graves be stirred,
And with the great commanding word,
The Lord shall come.”*

APPENDIX IV.

CENSUS OF METHODISTS IN IRELAND.

Up to the Partition of the country in 1921 the Census was made each ten years, 1861, 1871, etc., and set out the numbers of persons who declared themselves Methodists in the whole country. After the partition of Ireland, the census has been taken in less regular times, and at different years in the two parts of the land. The figures given below will show the state of the Methodist population as nearly as can be:

Census Year			Methodists in Ireland	Methodists in Eire	In Northern Ireland
1861	...	...	45,399		
1871	...	...	43,441		
1881	...	...	48,839		
1891	...	...	55,500		
1901	...	...	62,006		
1911	62,382		
1926	60,217	10,663	49,554
1936	64,784	9,649	55,135
1946	—	8,355	—
1951	74,899	—	66,544

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Note.—In making this list, valuable help has been given by Rev. R. H. Gallagher, B.A.

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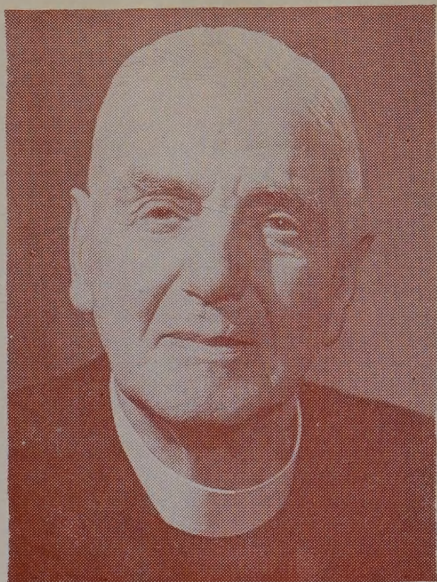
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